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Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Katha Upan. I. iii. 4.

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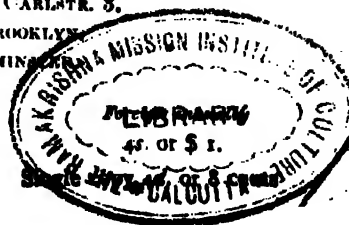
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प्राप्य वराशिवोधत ।

Ishta Upan. I. iii. 4

Arise! Awake! and stop not till the goal is reached.

—Sri Sri Yogananda.

Vol. XIV]

JANUARY, 1900

[No. 150

SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XXI.

Y unto the Lord with a longing and
ning heart, and then thou shalt see Him.
ople would shed a jugful of tears for the
ke of their wife and children! They would
rown themselves in a flood of tears for the
ake of money! But who crieth for the Lord?

As the rosy dawn cometh before the rising
sun, so is a longing and yearning heart the
forerunner of the glorious vision of God.

THOU wilt see God if thy love for Him is
as strong as that of the attachment of the
worldly-minded person to things of the world.

A CERTAIN father had two sons. When
they were old enough they were admitted to
the first stage of life—the Brahmacharya, and
placed under the care of a religious preceptor,
to study the Vedas.

After a long while the boys returned home,
having finished their studies. Their father
asked them if they had read the Vedanta.

collected and adapted from 'The Gospel of Sri Rama-
' by M.

On their replying in the affirmative, he asked :
Well, tell me—What is Brahman?

The elder son, quoting the Vedas and
other scriptures replied: "O Father, It is
not capable of being expressed by word of
mouth, or of being known by the mind. O,
He is so and so; I know it all." Then he
again quoted Vedantic texts.

The father said, "So thou hast known
Brahman! Thou mayest go about thy busi-
ness." Then he asked the younger son the
same question. But the boy sat quite mute,
Not a word came out of his mouth, nor did
he make any attempt to speak.

The father thereupon remarked, "Yes, my
boy, thou art right. Nothing can be predi-
cated of the Absolute and the Unconditioned!
No sooner dost thou talk of Him than thou
statest the Infinite in terms of the Finite,
the Absolute in terms of the Relative, the
Unconditioned in terms of the Conditioned.
Thy silence is more eloquent than the spout-
ing forth of a hundred Slokas, and the
quoting of a hundred authorities.

THE NEW YEAR

Tones of joy-bells thrilling
 Through the winter air ;
 Choirs, their carols trilling
 Gay and clear and fair ;
 "Peace, Love, Goodwill
 The whole world fill."

Love, the pulsating heart
 Of thought and deed ;
 Music, the answering art
 Singing love's creed,
 "Goodwill, Peace, Love
 Below, above."

Love, vocal in its singing,
 North, South, East, West ;
 Joy, gleefully in-bringing
 Unity manifest,
 "Love, Goodwill, Peace,
 Increase, increase."

ERIC HAMMOND.

OCCASIONAL NOTES

GREAT is the life of ideas. Men die, that an idea may live. Generation after generation may pass away, while the idea on which they were threaded grows only the stronger for their decay. Let none, then, feel that in his own defeat lies any disaster to truth. A life given? What of that? THOUGHT may be enriched by the death of thinkers!

These were the dim and mystic perceptions that were uttered from the beginning of time, in religions of human sacrifice. In a sense, all faith calls for the slaying of man. What is any one of us, unless the Infinite Light is seen behind and through him? And for the Light to be seen, may it not sometimes be needful that the vessel should be broken?

How often it happens that everything a man has believed is summed up and asserted,

in the moment of his death! Death consecrates. Death renders impersonal, suddenly withdraws from the sight of other all the petty nervous irritations that have veiled the man's real intention, and he stands revealed in his greatness, instead of his littleness, before his contemporaries.

It sometimes happens that the greatest service a man can render, is to retire. Great men, especially, as the Swami Vivekananda said, must always take care to withdraw when the message is uttered. Only alone, and in freedom, can the child or the student or the disciple work out the idea that has reached him. The seed is buried, when it germinates. The obscure processes of development would only suffer check from attempt to watch and regulate. We seek to give birth to the greater-than-ourselves. But for this, it is essential that we seek no results. To give and die; to speak and leave free; to act, looking for no fruit; to be in the great mood, that paves the way for world-changes.

How many of us could cast ourselves into the Ocean of Mother? How many could cease from the effort to save themselves? How many could throw themselves from the palm-tree's height? Those who are able to do this, having faith in truth, are the fathers of the future, the masters of the world, for the cause only through them can the Imperishable flow, in its fulness.

Says a Christian hymn :

"Oh to be nothing, nothing!
 Only to be at His feet,
 A broken and empty vessel,
 For the Master's use made meet?
 Empty that He may fill me,
 As forth to His service I go!
 Broken that so more freely,
 His life through mine may flow!
 Oh to be nothing, nothing!
 Only to lie at His feet,
 A broken and empty vessel,
 For the Master's use made meet!"

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THE MASTER AS I SAW HIM

BRING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

XXVII.

WOMAN AND THE PEOPLE

(Continued from Dec. P. B. page 225)

HE was always watching for chance indications of the future type. A certain growth of individualism was inevitable, and must necessarily bring later marriage, and perhaps a measure of personal choice, in its train. Probably this, more than anything else, would tend to do away with the problems created by child-widowhood. At the same time, it was not to be forgotten that early marriage had, in its time, been a deliberate tempt on the part of the community to avoid certain other evils which they had regarded as incidental to its postponement.

He could not foresee a Hindu woman of the future, entirely without the old power of meditation. Modern science, women must learn : ^{not} at the cost of the ancient spirituality. He saw clearly enough that the ideal education would be one that should exercise the smallest possible influence for direct change on the social body as a whole. It would be that which should best enable every woman, in time to come, to resume into herself the greatness of all the women of the Indian past.

Each separate inspiration of days gone by had done its work. The Rajput story teemed with the strength and courage of the national womanhood. But the glowing metal must flow now into new moulds. Ahalya Bai Rani had been perhaps the greatest woman who ever lived. An Indian *Sadhu*, who had come across her public works in all parts of the country, would naturally think so. Yet the greatness of the future, while including hers,

would be no exact repetition of it. The mother's heart, in the women of the dawning age, must be conjoined with the hero's will. The fire on the Vedic altar, out of which arose Savitri, with her sacred calm and freedom, was ever the ideal background. But with this, woman must unite a softness and sweetness, as of the south winds themselves.

Woman must rise in capacity, not fall. In all his plans for a widow's home, or a girls' school and college, there were great green spaces. Physical exercise, and gardening, and the care of animals, must form part of the life lived there. Religion, and an intensity of aspiration more frequent in the cloister than outside it, were to be heart and background of this new departure. And such schools, when the winter was over, must transform themselves into pilgrimages, and study half the year in the Himalayas. Thus a race of women would be created, who should be nothing less than "Bashi-Bazouks of religion,"* and *they* should work out the problem for women. No home, save in their work ; no ties, save of religion ; no love, but that for *guru*, and people, and motherland. Something after this sort was his dream. He saw plainly enough that what was wanted was a race of women educators, and this was how he contemplated making them.

* The Bashi-Bazouks were the bodyguard of the Caliph. For many centuries, the members of the Turkish guard consisted of soldiers who had been kidnapped in early childhood from all races and countries, and brought up in Islam. Their religion was thus their passion, and the service of their sovereign their only native land, and bond of union. They were renowned throughout Europe for their fierceness and courage. Their power was broken in Egypt by Napoleon.

Strength, strength, strength was the one quality he called for, in woman as in man. But how stern was his discrimination of what constituted strength! Neither self-advertisement nor over-emotion roused his admiration. His mind was too full of the grand old types of silence and sweetness and steadiness to be attracted by any form of mere display. At the same time, woman had as large an inheritance as man, in all the thought and knowledge that formed the peculiar gift of the age to India. There could be no sex in truth. He would never tolerate schemes of life and polity that tended to bind tighter on mind and soul the fetters of the body. The greater the individual, the more would she transcend the limitations of femininity in mind and character; and the more was such transcendence to be expected and admired.

He looked, naturally enough, to widows as a class, to provide the first generation of abbess-like educators. But in this respect, as in all others, he made no definite plans. In his own words, he only said "Awake! Awake! Plans grow and work themselves." Yet he would have welcomed material, wherever it might have come from. He knew of no reason why it should be impossible to any woman—by strong and simple character, and intellect, and uprightness of living—to make herself the vehicle of the highest ideals. Even burdens of the conscience should be held redeemable by sincerity. "All great ends must be freely pursued," says a recent writer on feminist movements, and the Swami had no fear of freedom, and no distrust of Indian womanhood. But the growth of freedom of which he dreamt, would be no fruit of agitation, clamorous and iconoclastic. It would be indirect, silent, and organic. Beginning with a loyal acceptance of the standards of society, women would more and more, as they advanced in achievement, learn to understand both the demands and the

opportunities, which characterised the national life. By fulfilling those demands, and availing themselves to the full of their opportunities, they would grow more Indian than ever before, even while they entered on a grandeur of development, of which the past had never dreamt.

In nothing, perhaps, did the personal freedom of Vivekananda show itself more plainly than in his grasp of the continuity of the national life. The new form was always, to him, sanctified by the old consecration. To draw pictures of the goddess Saraswati was, according to him, "to worship her." To study the science of medicine was "to be down on one's knees, praying against the demons of disease and filth." The old *bhakti* of the cow showed how receptive was the spirit of Hindu society to new and scientific methods of dairy-farming, and the pasturing and care of animals. The training of the intellect to its highest perfection, he believed essential to the power of religious concentration. Study was *tapasya*, and Hindu meditateness an aid to scientific insight. All work was a form of renunciation. Love, even of home and family, was always capable of being wrought into a grander and more universal passion.

He delighted to point out that to the Hindu all written words were sacred, English and Persian to the full as much as Sanskrit. But he hated the tinkling sound of foreign manners and foreign accomplishments. He could not bear to listen to a criticism that concerned itself merely with the readjustment of externals. When comparisons had to be made, he dealt always with the ideal as differently expressed by different societies, and measured either failure or achievement, whether in modern or mediaeval, by this central aim.

Above all, his conception of love was one that admitted of no differentiation between the speaker and him of whom he spoke. To

refer to others as "they" was already, to his ears, almost hatred. He always united himself with the criticised or the condemned. Those about him realised that if the universe had indeed been resolvable into an ultimate formula of dualism, his own part would have been chosen, not with Michael the Archangel, but with him, eternally defeated, over whom he triumphed. And this was with him no expression of an inner conviction that he could teach or did. It was simply the passionate determination to *share* the hardest lot to which any might be driven without escape, to defy the powers of the universe, if need be, by himself suffering the utmost to which any single consciousness anywhere might find itself irretrievably doomed.

Well might he point out, as he does in certain of his published letters, that even compassion was not motive enough, on which to build the service of others. He would have no such patronage. Compassion, he said, was that which served others with the idea that

they were *jivas*, souls: love, on the contrary, regarded them as the *Atman*, the very Self. Love, therefore, was worship, and worship was the vision of God. "For the *Advaitin*, therefore, the ONLY motive is love." There was no privilege to be compared with the trust of a great service. "It is the Saviour," he says, in one of his letters, "who should go on his way rejoicing; not the saved!" As priests purifying themselves for the service of the altar, with eager awe, and the will to endure all, and yet be steadfast, must they come forward, who were chosen for the sacred task of woman's education. He remembered, and often repeated the words of Mataji Maharani, the Mahratta woman who founded in Calcutta, the Mahakali Pathshala. "Swamiji!" she said, pointing to the little girls whom she taught, "I have no help. But these blessed ones I worship, and they will take me to salvation!"

(To be continued.)

CHASING THE SHADOWS

IT is simply necessary to scan briefly the past and present history of the world, to enable us to see that only a tiny fraction of the inner consciousness of humanity has been awakened; that few in number have been those who followed with intelligence the path of religion; and that vast multitudes have wasted their lives.

That man is wasting his life who dwells solely on the sensual plane, who is entirely engrossed by his relation to the things of time and sense, taking no heed whatever of the spiritual. He has a psychological development far in advance of all other animals, but he lives comparatively as an animal, though his thought may have a greater range. He is laying a stress upon externals and imbibing the narcotics of mundane things that paralyse

thought, stifle utterance and obscure vision. The likeness of the divine in which he was born into the world lies dormant, hidden, and undeveloped. The culture of the soul powers should have been the first endeavour and supreme effort of his corporeal manifestation, but devoting no attention to those things during the period of mortal existence, his life is a blank as to the highest and best.

Neither is that man's life properly employed who gives his leisure and strength wholly to the prosecution of self-interest and worldly gratifications; who bows his knee before the idols of wealth and power; who takes account of nothing but what is framed by the world and hammered upon its anvil. He is bound by that unyielding system of tyranny, the code of custom, that will tolerate

anything but the infringement of its laws. It is only the brave who dare defy it, and it is an Herculean task to eradicate it from the minds and beliefs of its devotees.

The very thought of a wasted life brings a feeling of sadness. It is surely a painful spectacle to see before you a being of god-like endowments and measureless potentialities, utterly ignoring them, and giving the reins to the undeveloped, the low; to a vampire that enslaves and bewitches all who come under her spell; thus becoming a victim spiritually dead, for he has not entered into himself that he may smelt the precious ore of his higher nature from the surrounding dross.

The world goes on its ceaseless round; the multiplicity of clashing interests, the innumerable and overwhelming materialities weary the heart and dazzle the attention. There are so many corrupting influences and so much that strangles and destroys high idealism and lowers the standard of morals. We drift on the ocean of the world without rudder or anchor, and the horizon of our intelligence is bounded by existing phenomena; we placidly acquiesce in the demands of the senses, and our sensibilities are blunted; the reason is assailed by doubts and fears, and our minds are led astray by lying sophistries as we flounder in the dismal waves of illusion.

The world's thoughts are inclined to think through us, to use our brains as organs, as if a stronger will had entered in and caused thoughts according to its purpose. The spirit of the times is one of inordinate ambitions, rivalry, and ostentation veneered with shams. There are many that succumb to the pressure of constant disappointment; they live in the Cimmerian darkness of despair and their affrighted imagination enlarges the real extent of their woes.

Civilisation exacts a heavy price for its advantages, and the question is forced upon

our consideration as to where modern civilisation is taking us. If we cast a dispassionate eye around, we shall see that it threatens to extinguish all the best and purest in human lives, to ruthlessly crush the weak, and be dominated by organised greed. *Tedium Vite* is the characteristic of all civilised nations of the globe, because civilisation over-emphasises the inequalities of individual faculty and produces the greatest disparities of fortune, so that some have a profusion of luxuries, and others a lack of the common necessities of life. It has been truly said that the power to use is the sole right to possess.

There is nothing new in the condemnation of chasing the shadows of life by prophets and preachers, but the value of iteration as a helpful remedy must be recognised. The great messengers to humanity, the teachers of their fellow-men, who with infinite love and pity hold a mirror up to life, affirm again and again that all earthly power and the glory of the things it fashions are transitory—that all delights culminate in unsatisfying results and suffering. There is no good shutting our eyes to obvious facts or affecting to believe that in due time we shall witness in the world a new birth of all that is great and good.

But those people who have finer moral and intellectual developments sometimes pause and inquire whether in this whirling, seething world of unrest, misery, and discontent, amid this interplay of human passions and human desires, with their legion of undesirable consequences; among these ever-changing forms, what things are real? Is there not something stable beneath all these phantoms and jangling discords? Upholders of the Vedantic view answer with an uncompromising affirmative. There is no rest for a body till it is united to its centre. The centre of rest for the soul is the Oneness which it seeks. "He who is the One Life in the

Universe of death ; He who is the constant basis of an ever-changing world ; One who is the only Soul of which all souls are but delusive manifestations." Spirit is superior to and controls matter, because all matter is changing and spirit is unchangeable and eternal. The spirit that reigns within man is independent and creates the desire for freedom. As the sun is eclipsed by masses of cloud, so the spiritual sun "I" remains eclipsed by the images of objects in the phenomenal world. Vedanta teaches us to place ourselves beyond the reach of the ever-changing tides of the external world. It lays down principles by which we can still the insatiate longings of the human heart ; it teaches that spiritual realisation is everything.

Any attempt to solve the problems of life which fails to reckon with religion is foredoomed to failure. It is a truth which is well comprehended by the wiser among those who are responsible for the education of mankind, and it is their paramount duty to frequently recall the truth among the irresponsible people who may be occasionally induced to think, and so let in ideas of possibilities and re-constructions that may dawn through religion. A little deliberation would show us that a higher law than that of our will regulates events. Man has lived in conflict with law, and in violation of the laws of his being, and the sanctities still slumber which make it most worth while to live.

"The world of our experience consists at all times of two parts, an objective and a subjective part, of which the former may be incalculably more extensive than the latter, and yet the latter can never be omitted or suppressed. The objective part is the sum total of whatsoever at any given time we may be thinking of, the subjective part is the inner state in which the thinking comes to pass. Yet the cosmic objects, so far as the experience yields them, are but ideal pictures

of something whose existence we do not inwardly possess but only point at outwardly, while the inner state is our very experience itself." Religion is no trivial, ephemeral thing to take or leave as man goes on his way through life, gathering up the aggregate of human experience, but a direct influence upon the development of both the individual and the race. It is the relation between the soul and God. The basis of all knowledge is divine, the process of all true education is from that source. It may be always relied upon for inspiration with a surety that when its truths are absorbed into the soul, and thus have spread their mighty vitalities into the ultimates of being, its possessor will be a really peaceful man ; the world-pain dies out of his heart, and his destiny is in his own hands. A man's life is only narrowed and limited by himself ; the difference between being happy and unhappy is mainly dependent upon the mental atmosphere generated by his own thoughts.

The ultimate for which we should labour while here on earth is that we should become *living souls*. It is necessary to give a vigorous direction to the cultivation of our inner resources as a defence against the assaults of the world. Man is capable of infinite progress, and when he begins to build his life on a nobler pattern he develops a receptivity of mind to admit intuitively enlightenment, and conceives of a higher self, a living, thinking reality, one that is master rather than servant. He comes into self-knowledge and finds out that beyond each man there exists a higher power which is larger and more god-like than his conscious self ; that existence means an educating, a drawing forth of what is fundamentally within, which leads to pure and heroic action. The object of life is to learn the laws of spiritual progress. It is a grand thing to know the value of life, to be born into a universe with boundless possibilities, with the germ of

infinite perfection, and with a hunger and thirst after righteousness.

No attitude of man is so reasonable and none so salutary as that which bravely faces all existing circumstances, and feels them to be none other than means whereby he can reach the goal he is in pursuit of. We must not allow the mind to receive the impressions of the manifold external objects through the senses, to wander unchecked whithersoever it chooses. The unruly mind that acts independent of our will, can be used as a friend or as a foe, and when we have absolute control of this involuntary mind, then we are ruler indeed. By changing the present attitude of the mind, it is possible to receive high impressions, and in the midst of tumult so to behave, that our influence will produce a great calm. The true ideal of life is an equilibrium of forces, in the performance of which our faculties in all phases of expression are called into vital but never feverish activity. Moreover, we must "die to live" in every part of our spiritual nature. The great motive principle is renunciation which out-values all else; it is utter selflessness, shifting the centre of our lives outside the merely self-regarding sphere, to a distinctly higher realm; love is the key that unlocks all hearts.

We have been brought up in a world of limiting adjuncts where our senses perceive nothing but plurality. We are encompassed by sights and sounds which make us see that duality is the prevailing law of the universe. It is the thick and palpable clouds of ignorance that overshadow the mind, and it is only the light of knowledge that can dispel the darkness, the one fading into the other, and finally the shadow diminishes to a point where it vanishes. The body, mind and the world are only broken reflections of the one Light. As the rays of the sun are to the sun itself, so are the individual souls to the Divine Being. They are phenomenally

distinct but substantially One. With the recovery of this sense of the essential Unity will come a larger love for all mankind, until unison blends into union and ultimately union merges into the perfect Oneness. Nirvana or Moksha is not the annihilation of the ego but its infinite expansion into the Universal Consciousness—into the Reality of our being, which is ever pure, ever perfect, ever blissful. And the aim of the Advaita Vedantin is to realise this substantial Unity.

"He that will find truth, must seek it with a free judgment and a sanctified mind. He that thus seeks shall find; he shall live in truth and that shall live in him. He shall find satisfaction within, feeling himself in conjunction with truth, though all the world should dispute against him. Such as men themselves are, such will God Himself seem to be."

A WESTERN DISCIPLE.

SOWER AND SEED.

A kindly word and a kindly deed,
A helpful hand in time of need,
With a strong true heart
To do his part, -
Thus went the sower out with his seed,
Nor stayed in his toil to name his creed.

No coat-of-arms, no silken crest,
No purple or linen about his breast,
But royally true
To the purpose in view,
Was his ceaseless search, and his constant quest,
For suffering souls in need of rest.

Feeling for others, bearing their pain,
Freeing the fetters, undoing the chain,
From sorrow and tears,
He wrought the bright years,--
Still unknown to rank, and unknown to fame,
In letters of light God writeth his name.

—ELLA DARE

THE STORY OF PRAHLAD

(A lecture delivered in California by the Swami Vivekananda)

Hiranyakashipu was the king of the Daityas. The Daityas, though born of the same parentage as the Devas or gods, were always at war with each other. The Daityas had no part in the oblations and offerings of mankind, or in the government of the world and its guidance. But sometimes they waxed strong and drove all the Devas from the heavens, and seized the throne of the gods and ruled for a time. Then the Devas prayed to Vishnu, the Omnipresent Lord of the Universe, and He helped them out of their difficulty. The Daityas were driven out, and once more the gods reigned. Hiranyakashipu, king of the Daityas, in his turn, succeeded in conquering his cousins, the Devas, and seated himself on the throne of the heavens and ruled the three worlds, the middle worlds, inhabited by men and animals; the heavens, inhabited by gods and god-like beings; and the nether worlds, inhabited by the Daityas. Now, Hiranyakashipu declared himself to be the God of the whole universe and proclaimed that there was no other God but himself, and strictly enjoined that the Omnipotent Vishnu should have no worship offered to Him anywhere; and that all the worship should henceforth be given to himself only.

Hiranyakashipu had a son called Prahlad. Now, it so happened, that this Prahlad from his infancy, was devoted to God. He showed indications of this as a child; and the king of the Daityas, fearing that the evil he wanted to drive away from the world, would crop up in his own family, made over his son to two teachers, called Shanda and Amarka, who were very stern disciplinarians, with strict injunctions that Prahlad was never to hear even the name of Vishnu mentioned. The teachers took the prince to their home, and there he was put to study with other children of his own age. But the little Prahlad, instead of learning from his books, devoted all the time in teaching the other boys how to worship Vishnu. When the teachers found it out, they were frightened,

for the fear of the mighty king Hiranyakashipu was upon them, and they tried their best to dissuade the child from such teachings. But Prahlad could no more stop his teaching and worshipping Vishnu, than he could stop breathing. To clear themselves, the teachers told the terrible tale to the king, that his son was not only worshipping Vishnu himself, but also spoiling all the other children by teaching them to worship Vishnu.

The monarch became very much enraged when he heard this, and called the boy to his presence. He tried by gentle persuasions, to dissuade Prahlad from the worship of Vishnu, and taught him that he, the king, was the only God to worship. But it was to no purpose. The child declared, again and again, that the Omnipresent Vishnu, Lord of the Universe, was the only Being to be worshipped;—for even he, the king, held his throne only so long as it pleased Vishnu. The rage of the king knew no bounds, and he ordered the boy to be immediately killed. So the Daityas struck him with pointed weapons; but Prahlad's mind was so intent upon Vishnu, that he felt no pain from them.

When his father the king, saw that it was so, he became frightened, but roused to the worst passions of a Daitya, contrived various diabolical means to kill the boy. He ordered him to be trampled under foot by an elephant. The enraged elephant could not crush the body any more than he could have crushed a block of iron. So this measure also was to no purpose. Then the king ordered the boy to be thrown over a precipice, and this order too was duly carried out; but, as Vishnu resided in the heart of Prahlad, he came down upon the earth as gently as a flower drops upon the grass. Poison, fire, starvation, throwing into a well, enchantments and other measures were then tried on the child one after another, but to no purpose. Nothing could hurt him, in whose heart dwelt Vishnu.

At last, the king ordered the boy to be tied with mighty serpents, called up from the nether worlds, and then cast to the bottom of the ocean, where huge mountains were to be piled high up on him, so that in the course of time, if not immediately, he might die; and ordered him to be left in this plight. Even though treated in this manner, the boy began to pray to his beloved Vishnu: "Salutation to Thee, Lord of the Universe, Thou beautiful Vishnu!" Thus thinking and meditating on Vishnu, he began to feel that Vishnu was near him, nay, that He was in his own soul, until he began to feel that he was Vishnu, and that he was everything and everywhere.

As soon as he realised this, all the snake bonds snapped asunder; the mountains were pulverised, the ocean upheaved and he was gently lifted up above the waves, and safely carried to the shore. As Prahlad stood there, he forgot that he was a Daitya and had a mortal body: he felt he was the universe and all the powers of the universe emanated from him; there was nothing in Nature that could injure him; he, himself, was the ruler of Nature. Time passed thus, in one unbroken ecstasy of bliss, until gradually Prahlad began to remember that he had a body and that he was Prahlad. As soon as he became once more conscious of the body, he saw that God was within and without; and everything appeared to him as Vishnu.

When the king Hiranyakashipu found to his horror that all mortal means of getting rid of the boy who was perfectly devoted to his enemy, the God Vishnu, were powerless, he was at a loss to know what to do. The king had the boy again brought before him, and tried to persuade him once more to listen to his advice, through gentle means. But Prahlad made the same reply. Thinking however that these childish whims of the boy would be rectified with age and further training, he put him again under the charge of the teachers, Shanda and Amarka, asking them to teach him the duties of the king. But those teachings did not appeal to Prahlad, and he spent his time in instructing his schoolmates in the path of devotion to the Lord, Vishnu.

When his father came to hear about it, he again

became furious with rage, and calling the boy to him, threatened to kill him, and abused Vishnu in the worst language. But Prahlad still insisted that Vishnu was the Lord of the Universe, the Beginningless, the Endless, the Omnipotent and the Omnipresent, and as such, He alone was to be worshipped. The king roared with anger and said: "Thou evil one, if thy Vishnu is God omnipresent, why doth he not reside in that pillar yonder?" Prahlad humbly submitted that He did do so. "If so," cried the king, "let him defend thee; I will kill thee with this sword." Thus saying, the king rushed at him with sword in hand, and dealt a terrible blow at the pillar. Instantly a thundering voice was heard, and lo and behold, there issued forth from the pillar, Vishnu in His awful Nrisingha form half-lion, half-man! Panic-stricken, the Daityas ran away in all directions; but Hiranyakashipu fought with him long and desperately, till he was finally overpowered and killed.

Then the gods descended from heaven and offered hymns to Vishnu, and Prahlad also fell at His feet and broke forth into exquisite hymns of praise and devotion. And he heard the Voice of God saying: "Ask, Prahlad, ask for anything thou desirest; thou art My favourite child; therefore ask for anything thou mayest wish." And Prahlad choked with feelings replied: "Lord, I have seen Thee. What else can I want? Do Thou not tempt me with earthly or heavenly boons." Again the Voice said: "Yet ask something, my son." And then Prahlad replied: "That intense love, O Lord, which the ignorant bear to worldly things, may I have the same for Thee; may I have the same intensity of love for Thee, but only for love's sake!"

Then the Lord said: "Prahlad, though my intense devotees never desire for anything, here or hereafter, yet by My command, do thou enjoy the blessings of this world to the end of the present cycle, and perform works of religious merit, with thy heart fixed on Me. And thus in time, after the dissolution of thy body, thou shalt attain Me." Thus blessing Prahlad, the Lord Vishnu disappeared. Then the gods headed by Brahmā installed Prahlad on the throne of the Daityas, and returned to their respective spheres.

EPISTLES OF SWAMI VIVEKANANDA

Excerpts

XLIX.

14th July '96.

Dear Dr. N —

* * After all, no foreigner will ever write the English language as well as the native Englishman, and the ideas when put in good English, will spread farther than in Hindu English. Then again it is much more difficult to write a story in a foreign language than an essay.....

You must not depend on any *foreign help*. Nations, like individuals, must help themselves. This is real patriotism. If a nation cannot do that, its time has not yet come. It must wait.....The new light *must* spread all over India. With this end you must work. * *

The lotus is a symbol of regeneration. We are awfully behind-hand in art, especially in that of painting. For instance, make a small scene of spring re-awakening in a forest, showing how the leaves and buds are coming again. Slowly go on, there are hundreds of ideas to be put forward.....I am going to Switzerland next Sunday, and shall return to London in the autumn and take up the work again.....I want rest very badly, you know.

With all blessings &c.

Yours,

Vivekananda.

—
I..SWITZERLAND
Aug. 6th 1896.

Dear A—

* * Do not be afraid. Great things are going to be done, my child. Take heart. * *

He (Max Muller) writes me very nice letters and wants material for a big book on Ramakrishna's life * *

Enough of this newspaper blazoning, I am tired of it, anyhow. Let us go our own way and let fools talk. Nothing can resist truth.

I am as you see now in Switzerland, and am always on the move. I cannot and must not do anything in the way of writing, nor much reading either. There is a big London work waiting for me from next month. In winter I am going back to India and will try to set things on their feet there.

My love to all. Work on, brave hearts, fail not:—no saying nay; work on,—the Lord is behind the work. *Mahātsakti* is with you.

Yours with love and blessings.

Vivekananda.

—
LI.

KHEPRI

2nd April 1893.

Dear Doctor—

Your letter has just reached me. I am very much gratified by your love for my unworthy self. So, so sorry to learn, that poor B.— has lost his son. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." We only know that nothing is lost or can be lost. For us is only submission, calm and perfect. The soldier has no right to complain, nay murmur, if the general orders him into the cannon's mouth. May He comfort B.— in his grief, and may it draw him closer and closer to the breast of the All-merciful Mother.

Yours &c.,

Vivekananda.

AN ADDRESS OF WELCOME TO SWAMI BRAHMANANDA

THE SWAMI VIVEKANANDA HINDU BALIKA
PATHASALA, CHOOLAI, MADRAS

24th Nov. 1908.

To

His Holiness Srimat Swami Brahmanandaji,
President, Sri Ramakrishna Mission.

Revered Swamiji,

We the managing members of the Swami Vivekananda Hindu Balika Pathasala, Choolai, most respectfully welcome your Holiness, to the humble but lovely cottage of this institution, the emblematic manifesto of Sri Ramakrishna's Math in this locality. The only excuse for our unworthy selves in the matter of approaching your Holiness with a request to pay a short visit to this humble Pathasala, is our overwhelming and ardent admiration for the renowned and world-wide Sri Ramakrishna Mission, and our sincere devotion and love to its disinterested workers. The world has grown wiser, in the real sense of the term, since the advent of Sri Ramakrishna's Mission. It has contributed very largely by the unceasing and untiring efforts of its members, towards the spiritual advancement of modern India, not to speak of its wonderful and magnetic achievements in the West. Had it not been for the missionary propaganda initiated by our venerable Swami Vivekananda and continued by his brother-Sannyasins, our Mother India would not have occupied the position which she now fills in the eyes of the world in point of religion and spirituality. A deep sense of gratitude and love animates and thrills the heart of every one of us here assembled, and who can escape the beneficent influence of your Holy presence to-day vouchsafed to us as a result of our good Karma? We trust that this poor but warm reception accorded by our humble selves will not but be acceptable to your Holiness, for we have the sacred word of our Lord Krishna—

पञ्च पुण्यं फलं तोयं यो मे भक्त्या प्रयच्छति ।

सर्वदे भक्त्युपहतमस्मिन् प्रयतात्मनः ॥

We hope to remain

Revered Swamiji

Your Holiness' most obedient servants.

GLEANINGS

God in man is the whole revelation and the whole of religion. What Christianity taught dimly, Hinduism made plain to the intellect in Vedanta. When India remembers the teaching she received from Sankaracharya, Ramannija and Madhava; when she realises what Sri Ramakrishna came to reveal, then she will rise. Her very life is Vedanta. —*Bande Matoram.*

To make life happy, take time; it is of no use to fume and fret, or do as does the angry housekeeper who has got hold of the wrong key, and pushes, shakes, and rattles it about in the lock until both are broken and the door is still unopened. The chief secret of comfort lies in not suffering trifles to vex us and in cultivating our undergrowth of small pleasures. Try to regard present vexations as you will regard them a month hence. Since we cannot get what we like, let us like what we can get.

What, after all, is the true end and aim of Religion? Is it not to lift the human to the divine for service? The blending of man with God that does not end in the service of God through man is pointless and waste-ful. The clouds that form, and soar, and sail in the heavens, answer their true end only as they return to earth in fruitful showers. India must see God in the bazaars and the schools, as clearly as at the altars and the shrines. She must esteem nothing nobler than manhood, nothing diviner than womanhood, and nothing more religious than service in helping on the common good...

But India wants all this applying to actual life, as secular knowledge and activity. She wants a great secular leader who shall be what Fielding Hall in his new book, says, Buddha was, 'the Darwin of the Soul'; only that Darwin of the Soul should have a Keir Hardie for his administrating hand.

Yes, a Keir Hardie, but an Indian Keir Hardie. In fact, everything Indian: Indian history, Indian traditions, Indian dreams, the Indian spiritual atmosphere and fragrance, Indian self-help, Indian aspirations, Indian responsibility and your beautiful Indian dress. I do not want this big British steam-roller to go over and to grind down everything.—From an address by Mr. John Page Hopps

on "The Duty of the Brahmo Samaj with regard to Indian Nationality."

* *

The following hymn was composed, last year, on the occasion of the International Conference of Liberal thinkers held in Boston U. S. A. :—

Hail! Mount of God, whereon with reverent feet
The messengers of many nations meet;
Diverse in feature, argument, and creed,
One in their errand, brothers in their need.
Not in unwisdom are the limits drawn
That give far lands opposing dusk and dawn;
One sun makes bright the all-pervading air,
One fostering spirit hovers everywhere.
So with one breath may fervent souls aspire,
With one high purpose wait the answering fire.
Be this the prayer that other prayers controls,—
That Light divine may visit human souls,
The worm that clothes the monarch spins no flaw,
The coral builder works by heavenly law;
Who would to Conscience rear a temple pure
Must prove each stone and seal it, sound and sure.
Upon one steadfast base of truth we stand,
Love lifts her sheltering walls on either hand;
Arched o'er our head is Hope's transcendent dome,
And in the Father's heart of hearts, our home.

—By Julia Ward Howe.

* *

One of Mr. Benjamin Fay Mills' recent discourses concludes with a good story and a superb appeal; thus :—

I have read that when Andrew Jackson was a judge, in his comparative youth, a bully on one occasion defied the authority of the court and caused considerable disturbance in the court-room. The judge said, 'Sheriff, arrest that man!' The man pointed his revolver at the officer of the law and said, 'Sheriff, if you take another step, you are a dead man,' and the sheriff did not dare to move. 'Sheriff,' said the judge, 'call a posse!' The sheriff called the names of six bystanders, and the bully, taking a revolver in each hand said: 'I will send you all to hell if one man takes a single step towards me,' and the sheriff said: 'Your honour, it is impossible to arrest this man.' 'Call every bystander in this court-room,' said the judge, and the sheriff issued a call commanding every onlooker to assist him in arresting this defier of the law. The bully stood there with his weapons in

his hands and swore a great oath that many men would die before anyone should lay violent hands upon him, and the sheriff again reported to the judge that it was impossible for him to arrest the miscreant. Then the judge rose up and said, 'Sheriff, call me! The court is adjourned for five minutes,' and as the young judge walked over, unarmed, but in the majesty of a great conviction, toward the disturber of the peace, this bully became a mass of quivering flesh, dropped his weapons and meekly followed the judge, to stand in front of the judgment seat and receive sentence of punishment for his misdeeds.

So when the ills of flesh and fortune and circumstance defy us, we hear the command of the Great Spirit ordering us to overcome them. We try the ordinary worldly wisdom and the superficial resources and powers of men in vain; then happy is the man who is able to hear the ringing voice of the Great Soul saying, 'Call me!' and in this consciousness of his higher nature, the man shall find that all the infinite resources of illimitable power dwell within him and shall be victoriously manifested in every experience of life.

GLIMPSES

He who would become a philosopher, must commence by repudiating belief.—*Bacon*.

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it; without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

As a mother, even at the risk of her own life, protects her son, her only son, so let man cultivate good-will without measure toward the whole world, above, below, around, unmixed with any feeling of offering or opposing interests. —*Buddha*.

* *

The world that I regard is myself; it is the microcosm of my own frame that I cast my eye on; for the other I use it but like my globe, and turn it round sometimes, for my recreation. * * That mass of flesh that circumscribes me, limits not my mind. That surface that tells the heavens it hath an end, cannot persuade me I have any. * * Whilst I study to find how I am a

microcosm, or little world, I find myself something more than the great. There is surely a piece of divinity in us; something that was before the elements, and owes no homage unto the sun. Nature tells me, I am the image of God, as well as the Scripture. He that understands not thus much hath not his introduction or first lesson, and is yet to begin the alphabet of man.—*Sir Thomas Browne.*

“Yes, Love indeed is light from heaven;
A spark of that immortal fire
With angels shared, by Allah given,
To lift from earth our low desire,
Devotion waits the mind above,
But Heaven itself descends in love;
A feeling from the Godhead caught,
To wean from self each sordid thought,
A Ray of Him who form'd the whole;
A Glory circling round the soul!”

—*Byron.*

Did the Almighty, holding in his right hand *Truth*, and in his left *Search after Truth*, deign to tender me the one I might prefer,—in all humility, but without hesitation, I should request *Search after Truth*.—*Lessing.*

“All great things are born of silence. True, the *Any* of destructive passion may start up in the hot conflict of life, and go forth with tumultuous desolation. But all-beneficent and creative power gathers itself together in silence, ere it issues out in might. *Force* itself indeed is naturally silent, and only makes itself heard, if at all, when it strikes upon obstructions to bear them away as it returns to equilibrium again. The very hurricane that roars over land and ocean, flits noiselessly through spaces where nothing meets it. The blessed sunshine says nothing, as it warms the vernal earth, tempts out the tender grass, and decks the field and forest in their glory. Silence came before creation; and the heavens were spread without a word.....No-where can you find any beautiful work, any noble design, any durable endeavour, that was not matured in long and patient silence, ere it spake out in its accomplishment. There it is that we accumulate the inward power which we distribute and spend in action; put the smallest duty before us in dignified and holy aspects; and reduce the severest hardships beneath the foot of our self-denial.”

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NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THERE is no imperative mood in the Japanese language.

A mono-rail has been constructed by an Indian firm at Umballa to connect the railway station with the grain market and grinding factories.

IN the whole of America, there are now 622 institutions of higher non-technical learning. Of these, 17 Universities and Colleges have 1,000 or more undergraduates each, four have 900 men students each, and 114 have 200 or more each.

A NEW kind of boot is about to be put on the market, the sole and heel of which, when worn out, can be unscrewed and new leather put in their place. The inventor claims that a pair of boots can be soled and heeled in fifty-five seconds, saving 25 per cent. on the cost of ordinary boot-repairing.

THE passing of Father Ignatius meant the passing of a great spirit. In 1862 he began the great work of his life, the restoration of monasticism in the Church of England. As a preacher this modern mystic—who had something in common with St. Francis of Assisi—exerted an extraordinary influence. He was a true and strenuous servant of God.

THE Birthday Anniversary of the Swami Vivekananda will be celebrated by his disciples, friends and admirers at the Math, Belur, on January 17th 1909.

As the Swami always insisted on the Seva of the poor as being essential to the development of our spiritual nature, it has been decided to make that, the especial feature of his day.

An interesting case of premonition in a horse is quoted in 'Psychische Studien' from a German paper. A butcher's cart was proceeding along the Ringstrasse at Kiel when the horse suddenly stopped and backed, and while the driver was trying to get it to proceed, a new building of five stories collapsed, covering half the width of the

street with its ruins, about twenty paces in front of where the horse had stopped. The fall occurred without any warning perceptible to human senses.

A SIMPLE way to get warm after exposure to cold is to take a long breath with the mouth firmly shut. Repeat this several times, until you begin to feel the heat returning. It requires a very short time to do this, says the "Family Doctor." The long breath quickens the pulse, and thus causes the blood to circulate faster. The blood flows into all parts of the veins and arteries, and gives out a great deal of heat. It is stated that this method of deep breathing prevents colds and a great many other ailments if begun in time.

THE following is the table taken from the official return issued on the first week of September '08 by order of the House of Lords, showing the comparative naval strength of Great Britain, the United States, France, Germany, and Japan. No battleships more than 25, or cruisers more than 20 years old are included.

TYPE	G. B.	U. S. A.	F.	G.	J.
Battleships	57	25	21	22	11
Armoured Cruisers	34	13	10	8	7
Destroyers	142	20	48	61	54
Torpedo Boats	13			10	

THE fossil remains of the king of reptiles, unearthed in November last, in the Bad Lands of Montana, will be kept in the New York Natural History Museum where preparations have been made to give the remains of the three-million-year-old monster the place of honour. No other museum in the world has a similar specimen.

The animal when alive had teeth six inches long, and it devoured other animals as large as elephants. He was between forty and fifty feet long, and when he chose to stand upright he was from twenty to thirty feet in height.

His mouth was three feet long and two and a half feet broad. Both jaws were full of the six-inch teeth, three inches in circumference at the base, and tapering to a needle point. The jaw-bones were like oak beams.

The reptile king was the bully of his period, and was built purely for fighting. He walked on his back legs, his front legs being short paws, with

four claws like giant awls on each. Any animal that could not run fast enough was always the prey of this reptile.

THE Congress of the History of Religions recently held at Oxford brought together the representatives of the historical religions of the world. It was the third of its kind. In his excellent address Sir Alfred Lyall the distinguished Orientalist who presided over it, held up the sublime beauty of Hinduism to the assembled savants of the West. Sir Alfred presses the fact that religious war—as caused by the conflict of militant faiths contending for superiority, were unknown on any great scale to the ancient civilisations. Buddhism and Brahmanism held their ground from times far anterior to Christianity. There may have been in India political despotism, but religious despotism, in the shape of the legal establishment of one faith to the exclusion of another, of uniformity imposed by coercion, of proselytism by persecution is unknown to history. Governments have been absolute and personal; the religions have been popular and democratic. Another paper of Indian interest was that of Dr. Grierson under the heading of “The Monotheistic Religion of Ancient India and its Descendent the Modern Hindu Doctrine of Faith.” The paper establishes the fact that Hinduism in its true aspect is essentially a monotheistic religion—belief in a personal God, the Creator and Ruler of the world.

THE Smith College has as many as 1200 women students who have created a public spirit among themselves, by reading and public lectures on the theoretical side, and by attending to the poor and the invalids on the practical side. Some idea of their activity in various branches of philanthropic work may be gauged from the following items:—Half-hour meetings for lectures; maintaining a circulating library; social service at home; meeting the trains; keeping a bureau of information to help incoming students; visit to an Old Ladies’ Home; collections of old clothes and sending them to needy families; writing letters to invalids; an emergency branch to care for cases of extreme poverty; sending of dolls and toys to the poor children, magazines to poor

working-men, and complete sets of clothes and picture books to hospitals; more or less free tutoring by about 250 girls in Home Culture Clubs; little night classes in which are taught reading, writing, arithmetic, grammar, language, music and gymnastics; Saturday classes for little children, following a regular kindergarten schedule. Thus during the College days which do so much to form one’s attitude towards the larger life around one, they live in an atmosphere of service, which enables them to take in a natural way their part in the many social needs about them. Nothing is more helpful in creating public spirit in people than practically doing good in an unostentatious manner every day of one’s life. This is the bed-rock on which should be built up the edifice of a compact nationality.

JAPAN enjoys the proud distinction of being the first country in the world with respect to mass education. The available statistics show that on an average every Japanese town or village has two primary schools. Further, in 1902 (the most recent date of which statistics are available) 96 per cent. of the boys and 87 per cent. of the girls were receiving primary education. This comes to a combined average of 91 per cent. of the children of school-going age. But when we take India as a whole, only one male in every 10 can read and write and one female in 144. Four villages in every five are devoid of a school. How glaring is the contrast between Japan and India in methods educational?

The population of Japan is 46 or 47 millions, and that of British India is five times as large. Japan spends about 5 millions sterling out of her public funds on education, while British India spends less than 2 million and a half. To make the expenditure equal to that of Japan she should spend at least 27 millions. Again, comparing British India with the little Empire of the Mikado, the former spends less on education in all its aspects than what the latter spends in educational buildings alone. The following is the State expenditure involved in the different countries with regard to education:—

	R.	A.	P.	
Germany	...	5	7	2 per head.
France	...	3	13	11 ”
England	...	3	0	0 ”
Spain	...	1	7	2 ”
Italy	...	1	1	11 ”
Baroda	...	0	7	0 ”
India	...	0	1	0 ”

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Ishtas Upan. I. vi. 4.

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Katha Upan. I. iii. 4

Arise! Awake! and stop not till the goal is reached.

—Sri Sri Vivekananda.

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MAY 1909

[No. 154

SRI RAMAKRISHNA'S TEACHINGS

PREACHING AND HIGHEST KNOWLEDGE

WHAT availeth book-learning or delivery of lectures, if there is no Viveka within—the discrimination of the Real from the unreal?

ONCE in a certain village, there was a young man nick-named Podo. In that village there was an old dilapidated temple, from which the holy Image of God, once worshipped, had disappeared, and it was now the home of birds and bats. One day at night-fall, the villagers were surprised to hear the sound of bells, gong and conch-shell issuing from the deserted temple. Men, women and children, all flocked to the place, thinking some devotee must be worshipping a new Image of God recently set up there and performing the *Aratrika**. With folded hands they all stood before the temple listening to the sacred sounds.

One of them more curious than the rest, had the courage to peep in. What was his surprise to see Podo ringing the bell and

blowing the conch-shell! The floor was as dirty as before and there was no image to worship! He then called out saying, "O Podo, thou hast no Image of God in thy temple! And behold thou hast not even taken the trouble of cleansing and purifying the temple! How is it that thou hast raised all this clamour by blowing the conch-shell?"

First, realise God in the Temple of your heart. To that end, cleanse it of all impurities—all attachment to this world caused by the senses. It is then that the time comes for blowing the shell, if need be.

It is a most difficult task—that of teaching others. He who seeth God receiveth His Commandment. He alone who receiveth Commandment is competent to teach others.

FIRST set God up in the temple of the heart; first realise Him. Speeches, lectures and the rest,—these may be taken up after you have *seen* God,—not before. People talk glibly of God and Brahman, while all the time they are attached to things of the world. What does all this amount to?—Mere blowing of the conch-shell in the *Aratrika* without any God to worship within the temple.

* The evening ceremony consisting of the waving of lights, flowers, fruits, holy water, &c., before the Image.

Collected and adapted from 'The Gospel of Sri Ramakrishna' by M.

OCCASIONAL NOTES

A visit to a Christian church impresses one very powerfully with the organising and co-operating instinct of the European races. Their religious thought, like that of the Jewish people from whom they derive it, often seems to us, in comparison with the rich background of Hinduism, poor, or even childish; but as to the beauty and impressiveness of their ceremonial and liturgical expression, there can be no dispute.

Nor do we class all Christian forms as equal, in this respect. The old Latin Church, while much more historic, and much closer to Asiatic ritual, does not seem to us to compare, in the simple grandeur of its services, with the modern church of Anglican Protestantism. In the Roman Church, a great deal of the service is performed by a priest, on behalf of a silent kneeling congregation. This is parallel with the part played by the Brâhman in our own services. The great stroke of genius, in which the European mind reaches its most distinctive manifestation, appears to us to have been the invention of Common Prayer. The Swami Vivekananda used to say that this had really been taken from the Mohammedans. Certainly, it was the Mohammedans who first thought of it, and Europe had been saturated with the idea of Mohammedan institutions, doubtless, throughout the whole period of the Crusades. Then again, one of the most powerful contributory causes of the Reformation itself had lain in the capture of Constantinople, in 1453 A. D. by the Ottoman Turks. This was an event which must, in the nature of things, have revived and deepened the European tradition of the Saracen and his ways. And who shall say what impression falls deepest into the mine of nation or individual, to germinate most powerfully,

Mean it what it may, it is certain that Christianity began by being an Asiatic idea, but ends, attaining its most distinctive characteristics, as European Protestantism; that common prayer,—meaning the united prayer of the congregation, taking a definite part in the drama of worship,—began with Islam, but ends in such places as the Anglican Church.

Hinduism possesses congregational worship in rudiment only. Hitherto, it has not greatly recognised anything beyond the priest and the single worshipping soul. Its view of the act of prayer is so much more intense than the European, that it would seem to it a confusion in terms to talk of such conceptions as democratic worship! And yet, for this worship by the individual soul, it offers the beaten paths of liturgy and ritual, written prayer and pre-determined act. In this, again, it provides us with the exact antithesis of Europe, where those sects who exalt the individual experience in matters spiritual, become non-conformist, and discard all pre-determined expression and form!

Christianity produces very few *Rishis* and great saints. Only at long intervals do we meet, in Europe, with a Francis, a Teresa, or a Joan. And we meet with them almost exclusively in the church of images and *Tapasyâ*, of *Sâdhana* and *Bhajana*. In spite of a Frances Ridley Havergal, and the American Shakers, in spite of Swedenborg amongst the *Rishis*, and the Wesleys and Catherine Booth amongst the saints, Protestantism can hardly be said to have made up the full tale of numbers due from her as yet. The strength of Christianity, the strength of Europe, does not, in fact, lie in the exceptions it produces. Its strength lies in

its average. It may be defective in greatness; it is remarkably well represented, when it comes to a fair working level, of a somewhat crude type perhaps,—aggressive, very cocksure, extremely limited in ideas; but a success, when we consider how well it is held by the majority, how little, comparatively speaking, is the lapse below it. For this, Christianity has lopped off the heads of her tallest growths, that there might be none, either, hopelessly dwarfed. For this she makes her worship into a sort of literary and musical exercise, knowing well that we cannot constantly lend ourselves to the articulation of given ideas, without eventually becoming approximated to them in our own nature. For this, she has confined herself to the narrow ground of a scheme of salvation nineteen hundred years old. For this, she exalts service above *juñam*, and social utility above *Bhakti*. That she might create a strong, mutually-coherent, self-respecting average, and raise her multitudes to its level.

In matters of religion, a Hindu peasant seems like a cultivated man of the world, beside what is often the childishness of a European man of letters. In matters of civic right, the humblest European will often regard as obvious and inevitable what is hidden from the Hindu leader and statesman.

But we are come to the age of the Interchange of Ideals. Humanity does not repeat her lessons. What is learnt in one province of her great kingdom she expects another to take and use. Undoubtedly the thought of the East is about to effect the conquest of the West. And the ideals of the West, in turn, are to play their part in the evolution of the East. This point of view has little in common with that of the missionary, for according to this, *neither will displace the other*. Each will act as complementary only.

Hinduism will undoubtedly in the future, develop a larger democratic element. She

will begin to recognise the value of liturgical prayer. A new consideration will be felt amongst us for the education and training of the average man. Notions of service, ideals of action, will come in, to re-enforce our too exclusive admiration for the higher forms of realisation. It is to be hoped that we shall never lose our regard for the segregation of the soul, as the path to God. But without learning this, we could well afford to emphasise the potentialities of the crowd. To a certain extent, these tendencies have already found exemplification in the Arya, Brahmo, and Prarthana Samajes. In Bengal, the Adi Brahmo Samaj, of the Maharshi Devendra Nath Tagore, represents to us much that the Lutheran and Anglican Churches represent in Christianity. It is Protestant, so to speak, yet liturgical; full of tradition, yet congregational. The *Sadharan* Brahmo Samaj, on the other hand, corresponds, in England, to the nonconforming sects. There is still, in it, perhaps, a greater regard for inherited prayers and formulæ than amongst the iconoclasts of Europe. But this is not to be wondered at, in a religion so much more venerable than theirs, as ours.

What we still want, nevertheless, is the taking up of these new features into modern orthodox Hinduism.

If Hinduism is to become "aggressive," as the Swami Vivekananda said,—taking back its own perverted children, and holding its arms open to foreign converts,—it must also develop, so to speak, a democratic wing. The People must find a place and a united voice in its services. The procession must be made articulate in hymns and responses. There will be stated times of assembly,—and the temple steps may even become the pulpit, the place of exposition, and exhortation. All these changes will not displace the individual *pujā*. None of us need fear the loss of religious treasures,

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whose true value we are only now able to appreciate.

But these are the days of a great new outpouring of God upon our people, and the Mother-Church, ever responsive, will feel this and give it utterance, even as in the past, she has reflected each phase of our national history. We shall

abandon nothing, but add all things. For the sake of the many, we shall learn to exalt action, to idealise work. But Hinduism will not, for all that, cease to be the school of the few, leading them to *Jñānam*, to *Bhakti*, to renunciation, and to *Mukti*. Religion is not passive and static. It is dynamic, ever growing. This truth remains for us to prove.

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THE MASTER AS I SAW HIM

BRING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

XXVIII.

HIS METHOD OF TRAINING A WESTERN WORKER.

(*Continued from page 66*)

THUS the common routine of the Hindu home became eloquent, on the Swami's lips, of a world of deeper truths, characteristically apprehended by the Hindu mind. He himself had been interested, from his babyhood, in monastic organisation. He had once had a copy of the *Imitation*, in which there was a preface describing the monastery and the rule followed by Jean de Gerson, the supposed author, and this preface, to his imagination, had been the jewel of the book. Not contented with reading it over and over till he knew it off by heart, it filled the dreams of his boyhood; till with a kind of surprise he woke, in middle age, to find himself organising another monastic order, on the banks of the Ganges, and realised that the fascination of his childhood had been a foreshadowing of the future.

Yet it was not the conventualism of authority, or of the school, but that of the Hindu widow, following her rule freely, in the midst of the family, that he held up to a European disciple for a model. "An orthodox Hindu Brahmin Brahmacharini" was his ideal for the woman of character, and no words

can convey the delight with which his voice lingered over the phrase.

"Lay down the rules for your group, and formulate your ideas," he said once, dealing with this very point, "and put in a little universalism, if there is room for it. But remember that not more than half a dozen people in the whole world are ever at any one time ready for this! There must be room for sects, as well as for rising above sects. You will have to manufacture your own tools. Frame laws, but frame them in such a fashion that when people are ready to do without them, they can burst them asunder. Our originality lies in combining perfect freedom with perfect authority. This can be done, even in monasticism. For my own part, I always have an horizon."

He broke off here, to follow another line of thought, which always interested him, and always appeared to him fruitful of applications. "Two different races," he said, "mix and fuse, and out of them rises one strong distinct type. This tries to save itself from admixture, and here you see the beginning of caste. Look at the apple. The best specimens have been produced by crossing, but once crossed, we try to preserve the variety intact."

A few days afterwards, the same reflection came uppermost again, and he said with

great earnestness, "A strong and distinct type is always the physical basis of the 'horizon.' It is all very well to talk of universalism, but the world will not be ready for that for millions of years!"

"Remember!" he said again, "if you want to know what a ship is like, the ship has to be specified as it is, its length, breadth, shape, and material. And to understand a nation, we must do the same. India is idolatrous. You must help her *as she is*. Those who have left her can do nothing for her!"

The Swami felt that there was no task before India which could compare in importance with that of woman's education. His own life had had two definite personal purposes, of which one had been the establishment of a home for the Order of Ramakrishna, while the other was the initiation of some endeavour towards the education of woman. With five hundred men, he would say, the conquest of India might take fifty years; with as many women, not more than a few weeks.

In gathering widows and orphans to be trained, he was of opinion that the limitations of birth must be steadfastly ignored. But it was essential to success that those who were chosen should be young and uninformed. "Birth is nothing!" he would say, "Environment is everything!" But above all else, he felt that impatience was inexcusable. If in twelve years any result were visible, this fact would constitute a great success. The task was one that might well take seventy years to accomplish,

For hours he would sit and talk of details, building castles in the air of an ideal school, dwelling lovingly on this point and that. None of it would ever, perhaps, be carried out literally, yet all of it, surely, was precious, since it showed the freedom he would have given, and the results that, from his standpoint, would have appeared desirable,

It was natural—if only in view of my own pre-occupation at the time with the religious ideas of Hinduism—that all these plans should wear a religious colour. They were more conventual than scholastic. The temper of the teaching was more the burden of his thought than the learning to be imparted. Except for a sudden exclamation once, "We must turn out the greatest intellects in India!" I scarcely remember that he ever said anything directly affecting the secular side of the Woman's Education scheme. He took for granted that anything deserving of such a name must needs be measured in terms of depth and severity. He was no believer in that false idealism which leads to modification of knowledge or dilution of truth, in the name of sex.

How to make the home—background against which the work of education must be carried on, at once thoroughly progressive and thoroughly Hindu, was the problem that engrossed him. There was the task of so translating the formulae of the old *régime*, moreover, that they might continue to command the reverence of the modernised.

The moral and ethical failures which result from too easy an adoption of foreign ideas, without regard to their effects on social continuity and cohesion, were ever before his eyes. He knew instinctively that the bonds by which the old society had been knit together, must receive a new sanction and a deeper sanctification, in the light of modern learning, or that learning would prove only preliminary to the ruin of India. But he never made the mistake of thinking this reconciliation of old and new an easy matter. How to nationalise the modern and modernise the old, so as to make the two one, was a puzzle that occupied much of his time and thought. He rightly saw that only when it had been pierced together, could national education be in a fair way to begin.

(To be continued).

DIVINE INCARNATIONS †

BY

SWAMI RAMAKRISHNANANDA

I.

IF you analyse the universe, you will find that it is made up of five things,—sounds, forms, tastes, touches and smells. When you look at a table, you see that it has a particular form, that it is hard, that the wood of which it is made has a particular odour, and so on. In the same way, the sun has a particular form which differentiates it from everything else. Can you imagine a formless sun? Now all these five elements are dependent upon what? Upon the senses. If you had not eyes, forms could not exist for you; if you had no ears, sounds would not exist for you; without a tongue there would be no tastes for you, and without a nose you would not perceive odours.

If then this universe is made up, as we said, of five things, of innumerable forms, innumerable sounds, innumerable tastes, touches and smells, and if these are dependent upon the five senses, then the universe cannot exist independent of the senses. By the senses, however, we do not mean the eyes, the ears, the nose or tongue. These are only the seats of the senses, and the senses are independent of their seats, just as a king is independent of his throne, or as an astronomer is independent of his telescope. These outer sense organs are merely the instruments, they have no power in themselves. That which enables the eyes to see, that is the real sense; without

that the eyes perceive nothing. And what is that? The mind. It is with the help of mind that we taste, hear, see, smell and touch. But mind has no power to think of itself. There must be someone to think through it. This someone is not mind, but mind belongs to him. Mind is only an instrument in his hand.

This can be proved at the time of sleep. When a man falls asleep, he no longer feels, thinks, sees or hears. He may have been very hungry, but the moment he falls asleep, he forgets that he is hungry. So is it with all other sensations. Therefore we say that at the time of sleep man has gone away from his senses and his mind. But has he gone away from his body? No. If he should leave the body, then the body would be dead. But if he has left the mind and the senses and is still in the body, where does he reside? When a man sleeps, he does not live in his legs, he does not live in his eyes or ears, he does not even live in his brain. We see this because they have all ceased to act. But he must have to live somewhere. Then where does he? It is said that he lives in the heart. If while a man is sleeping, you put your hand on his heart, you find that he is working there. As he wakes up, he comes back gradually—first to the mind, then to the senses and then to the outside world. Thus we see that man is really independent of the mind, of the senses and of the body. 7715/

† It is the first of a series of class lectures given by Swami Ramakrishnanandaji to the students of the Ramakrishna Students Home, an institution under the direction of the Math of the Sri Ramakrishna Mission at Mylapore, Madras. It is intended to publish the whole series, one by one, in the pages of this journal. All rights reserved by the Ramakrishna Mission, Madras.

If we wish to know the real man, we must not look for him in the body. We must go beyond the body and the senses. We must even go beyond the mind. Then if he is beyond the body and the senses, he must be

formless. What is the definition of form? What do you learn in your geometry? Form is something which is defined by lines, is it not? So we usually believe that a man is three and a half cubits in length, that he is stout or thin, etc. But the real man, as I have just told you, is beyond all these. We must never identify the astronomer with the telescope. He may have a body, but the body is limited and he is not. Mind also is limited. You may know many things, but there are many more things you do not know. If you compare what you know with what you do not know, what you know appears insignificant. Wherever there is mind there is knowledge. If you are unmindful at this present moment, you will not know what I am saying. But mind cannot go everywhere. It may travel round the earth, but it will not be able to go to the countless stars and planets that fill space. Therefore, since it cannot go everywhere, it cannot know everything and so it must be limited.

But you are distinct from body and mind, hence you must be formless and unlimited. That real self of man is God. He is the Father, He is the Mother, He is the only one Existence, out of which all phenomenal forms have come into being. If He goes away, the universe will cease to exist, just as when you go away from the mind in sleep. So He is the real Self. But although he is our real Self, it is not very easy to go to Him. We learn this from analysis; to realise it, however, is very difficult, the most difficult thing in this world. Therefore this knowledge comes only to one in millions. I have already pointed out to you how difficult it is to go inside. It is natural for us to go outside. It is easy for us to see forms, to hear sounds, to taste, touch and smell; but we must struggle hard to turn and go inside. Therefore, because it is more natural for us to go outside and since we must go inside to

realise God, it is very hard for anyone to reach the feet of the Lord.

When sleep comes, it is easy enough for man to go beyond the senses and the mind; but to do it voluntarily is, as we have seen, the most difficult thing. When you sit down in meditation, even if you are able to go away from the senses, your mind will be restless. You will not be able to hold it still even for a moment and you will find yourself its slave. You will be at the mercy of this restless wayward mind. If, however, God can give us all we want, then it is most desirable that we should go to Him. No king can give you all that you want. He may be very powerful, but he cannot save you from disease or death. No man in this world can do that for you. Yet you wish to live, you wish to be healthy. He who can save you from death and disease must be a Saviour. Where to find such a Saviour? To find Him you must have to go beyond the mind and senses. God in His infinite love wants to make you happy and healthy. For this reason you call Him Father, Mother, Friend. Yet we find it impossible to go to Him. But He has such infinite love that He comes to us, yet, just as a blind man cannot see the forms about him, so we do not see God. He has come to us in the forms of our mothers and fathers, in the form of our teachers, in the form of our Shāstras, but especially in the form of the Avatāras.

Whenever He comes in the flesh to remedy the evils of the world, then we call Him an Avatāra. He came the first time in the form of a fish. Why? Because that was the only form that would suit Him, for at that time there was a great deluge. The whole world was covered with water and as man would be very weak in water and unable to do much, in order to do good He had to take the form of a fish. This was the way it came. People had all taken false paths. They were committing all sorts of blunders,

They were so very perverse that even if a good man went to them and said : " My dear friends, do not take that path ; this is the right path," they would not even care to listen. Suppose a boy is doing wrong and you go to him and say, " Please do not do that." If he does not listen to you, then you say, " If you do not do that, I will give you some sweetmeat." Then you find that some man is encouraging him and you try to separate him from that man. At last, if he will not hear you, you deal him some blows. This is what our Scriptures tell us : First, *Sāma* (conciliation) ; second, *Dāma* (concession) ; third, *Bheda* (division) ; and fourth, *Danda* (coercion). That is, first try sweet words, then concession, then division, and if that does not succeed, then beat him.

In those days people were so very perverse that sweet words had no effect, and they were all so equally perverse that no one could divide them. So the last resource was to punish them by taking away that wicked nature, just as the doctor wishes to take the feverish nature out of a patient by giving him bitter medicine. God is the greatest doctor in the whole world, so when He finds His children all going wrong, He wishes to remove their evil nature. To do it at that time He had to take away their bodies and minds, because with such wicked bodies and minds they could not be happy. He intended therefore to destroy all such perverse people by a deluge. But there was one family that was very pious and had never gone astray. That good man went by the name of Manu. Manu, his children and grandchildren were all good, and they were all going along paths that would lead them to salvation. So God wanted to protect this family because they had not a perverse nature to be taken away. What did He do ?

One night when Manu was performing his *Sandhyā*, he found in his pot a little fish. When he had finished his *Sandhyā* or

devotions, he saw that it had grown so large that it was almost as big as the vessel, so he put it in the tank. The next morning it was as big as the tank, and it asked to be taken to a larger place, for this fish could talk ; so some of the children carried it to the river. Then the river became too small and it asked to be taken to the sea. When it was put into the sea, it said to Manu : " There is to be a great rainfall, so you and your children build a ship for yourselves and put into it also a pair of all the different living beings on the earth." This Manu did. As soon as he had filled his ship with pairs of all living creatures, it began to rain, and it rained and rained until all the land was covered and everything was destroyed except Manu and those in the ship. The fish had warned Manu that there would be terrible hurricanes and told him that in order to hold his ship steady and save it, he would better tie it to its tusk or horn, for this fish had a tusk or horn above its nose. Then when all the perverse people were destroyed, the rains ceased, the water gradually dried up and Manu with his family came out of the ship.

God had to come in the form of a fish because the land was going to be flooded and no other form could have been of use to Him. But do not think that as a fish He had only a fish's brain. This fish body was only a coat. It was a wise man in a fish's body. The dress may vary ; you may use one kind of dress at one time and another kind at another time, but still you are always the same man. So God is the same God whether He takes the form of a fish or any other form. At that time the fish's form was the one that best suited His purpose, so He came as a fish.

This clearly shows His infinite love towards His children. We are apt to think that it was very hard for God to kill so many people. But actually he did not kill anyone ;

He merely took away from His children that which kept them from being happy. If you have an old torn cloth, full of the germs of disease, and if someone makes you give it up and offers you a new one, do you feel that he has done you harm? So God only took away their bad clothes as it were, in order to give them better ones. But you may say, when we destroy a man's body, we are looked upon as the worst kind of people. This is because we can only destroy, while we cannot give another body. God, however, can give something in place of what He takes away. He merely does away with an old cloth in order to give a new one. When we take life, we are like highwaymen, who strip a man of everything and leave him with nothing. Such a robber is blamable. But suppose a man comes to you and asks how much money you have and how many you have to support; then he sees that your cloth is ragged and dirty, so he does away with it to give you a fresh one and offers you some money, saying, "What you have is not enough for you, take these," is he like a robber? No, he deprives you of a little in order to give you more. So God, because He loves us so dearly, takes away a small thing to give us a greater thing.

But because we cannot do what God does, because we cannot replace the old dress by a better one, we must never harm anyone. Every man is a mirror in which we see our own actions reflected. Just as when we stand in front of a mirror and make faces, we see the reflection making faces; similarly, as we treat others, so will they treat us. If I wish to be treated well by you, I must treat you well; and in the same way, if I do not wish to be treated cruelly by you, I must not treat you cruelly. For this reason, kindness, sweet temper and gentleness have been advocated by all the Teachers. If I wish to receive kindness, I must be kind. If a man robs another man of his possessions, that is

treating him cruelly and so he will be treated similarly in return.

The same thing is true in our relation with lower animals. The Sanskrit word "*Mamsa*" means flesh of animals. That flesh can only be got by killing and that killing is extreme cruelty. I have just said that when you are extremely cruel, you will have to stand the same treatment. "*Mamsa*" means "He will eat me whom I am eating now."† Hence good men never wish to eat flesh, because they know that in order to satisfy their palate a little, they will have to deprive a living being of its life. A good man is kind to all; he never treats any living thing harshly.

There is only one God. Everywhere is the same Self. God is living in the hearts of all living beings, so by giving pain to any living creature, you actually pain God. By giving pain to another you really give pain to yourself, because there is only one Self; and by maltreating another you maltreat yourself. The smallest animalcule has just the same right to live as you, because God dwells in all. Since we cannot give life, we have no right to take life. Therefore we must never imitate God. He is inimitable. We must only try to obey His Commandments which make up the Shāstras or Scriptures. If God sees His child with a dirty, perverse body and takes it away, to give him a clean good body, that is an act of mercy; but if we take away that body, it is a wicked act because we cannot give a good body in exchange. If we wish to live a happy life here, we must make others happy.

† मां स भक्षयते यस्मात् भक्षयिष्ये तमन्यद्दम् ।

एतन्मांसस्य मांसत्वं ब्रुवतु ब्रह्म भारत ॥

"Because he is eating me now I shall also eat him." Know, O descendant of Bharata (Yudhishtira), this is why flesh is called "*Mamsa*."—*Mahabharata, Anushāsana Parva, 116, 35.*

THE CONVENTION OF RELIGIONS IN INDIA

THE first Convention of Religions in India held its sittings at the Town Hall of Calcutta for three successive days, on the 9th, 10th and 11th April, from 12 noon to 5 p. m., with half an hour's recess in the middle, under the presidency of the Maharaja of Darbhanga. The Convention was set on foot by a Committee, consisting of the leading men of all the different religious communities in India available at Calcutta together with some of the members of the Vivekananda Society and presided over by Babu Sarada Charan Mitra, M. A., B. L., a retired puisne judge of the Calcutta High Court. The different religious bodies throughout India were invited to send delegates to represent them at the Convention, and read theses on their respective religions.

That the Convention excited a degree of interest throughout India was evident from the number, nationality and faiths of the delegates and visitors who attended the meetings during the three days. This is however quiet in conformity with the traditions of India. The wonder would have been if no such widespread sympathy were evinced; and considering that it was the first attempt we heartily congratulate the Committee on the success that has attended their labours.

The meetings were orderly and very well-attended, and the Committee were helped by one hundred volunteers from the Anusilan Sanity of Calcutta, wearing the badge † of the Convention. The hall was tastefully decorated with flags &c. There were present eight European and Jewish ladies and half-a-dozen Bengali girls accompanied by a Bengali lady. A large number of Sannyasins belonging to different sects of Hinduism and Buddhism were also present.

Hundreds of theses were received, but owing to the shortness of time and various other causes, some of the theses could not be read out before the Convention. These were however taken as read. These and also some of the theses, which though considered excellent by the Committee, could not be introduced into the programme, but all will be published in the General Report of the Convention.

FIRST DAY'S PROCEEDINGS

(April 9th. Good Friday)

The president-elect was escorted to the dias between a double row of the volunteers. The

band which was in attendance struck a melodious Indian music.

The Chairman of the Committee, Babu Sarada Charan Mitra, then welcomed the delegates, and proposed the President in a well-delivered speech which we reproduce below:—

LADIES AND GENTLEMEN,—

One of the simplest and the most pleasant of the duties of my office as Chairman of the Committee which has been charged with the labour and responsibility of the arrangements preliminary to the Convention of the Religions in India is to propose that Maharaja Sir Rameswar Singh Bahadur of Darbhanga should occupy the Chair and to request him to open the proceedings. The Maharaja is too well-known for his learning, position and piety and requires no introduction. As President of the Bharat Dharma Mahamandal, he is one of the recognised leaders of the Hindus in India. As the representative of a dynasty of chiefs and belonging to the highest of Indian castes, he occupies a unique position, and he is deeply learned in Indian philosophy and religion. His sympathies are wide and he is a sincere worshipper of God and a lover of man.

The Idea of a Convention of Religions in India has undoubtedly its genesis in the World's Parliament of Religions held at Chicago in the year 1893. Swami Vivekananda who was one of the most majestic figures in that Parliament of Religions disseminated the idea amongst Indians in India, and Mr. Dharmapala who is gracing this assembly was not slow in preaching its necessity. But unfortunately for India, the Swami was not allowed to remain long in the world. He was shortly after taken away from amongst us and the idea lay dormant for years. At last in December last and after my retirement from the Bench, some of the prominent members of the Vivekananda Society revived the idea, and a strong Committee consisting of the representatives of most of the great religions in India was formed to arrange for a Convention.

Asia is the birthplace of all the great religions of the civilised world, and India is deservedly proud of being the birthplace of the religions of the largest number of human beings. The religions now professed in India embrace a very large variety, although, if mere statistics were the test, India must be held to be Brâhmanical in religion. Islamism, Christianity, Buddhism, Jainism, Judaism, Zoroastrianism with their sects and subjects

† An outline map of India with the words 'Dharma Saagha' in Devanagari characters.

embrace an extensive variety, but with unessential differences in dress and form. The cardinal points in all religions are *worship and love*. Each of the Indian or Hindu religions—Brāhmanism, Buddhism, Jainism, Sikhism—may be subdivided into broad classes. The followers of Brāhmanism, a faith based on the divine revelations of the Vedas with the growth it has received from the Puranas, may be subdivided according to their tutelary deities—Vishnu, Sakti, Siva, Śrīyā and Ganapati. There is, however, no real conflict amongst these great divisions except in the minds of fanatics. To enumerate the subjects will be tedious because they are numerous. Islamism has its Shia, Sunni, Sufi followers with a new sect Ahmedia; Christianity has its well-known classes, Buddhism has its Northern (*Mahayana*) and Southern (*Hinyana*) divisions, and Jainism has Svetambari, Digambari and Terapanthi followers. With a numerous variety of unessential forms, one might feel that there are elements of perpetual discord in India, but in substance they are all different phases of the same essence.

Religious faiths are generally most seriously misconstrued and misjudged by the followers of each other. Not infrequently the interpretation of words and ideas, though they are substantially the same in all religions, leads to discord. Disregard of distinctions between appearances and facts, between signs and symbols and the things signified and represented, results in undesirable conclusions. Not unfrequently, again, many of the followers of a religion do not understand its own principles and doctrines. We hope such errors will be dispersed by the convention and we shall gradually know ourselves and each other. Our motto is, "Know thyself and know thy neighbours before thou judgest each other."

India with its variety of religious communities living under a tolerant and impartial Government is the most suitable place for a Convention of Religions. As the harmony which ordinarily exists between these communities is occasionally broken, Conventions such as this is necessary for the well-being of the millions that reside in the country. We have every hope, from the enthusiasm displayed by the different communities, by their heartily joining the Convention and sending delegates from distant parts of the country, that a succession of Conventions will bring about the wished-for result.

Eternal happiness after the termination of mundane life is the goal of every religion. You may call it *nirvan*, *moksha* or *heaven*. We misunderstand and mistranslate these words, but substantially they are the same. They differ according to the side-views we may take. The means of attainment may vary, but the ultimate

object is the same. Eternal and unalloyed happiness, whether active or passive in nature, is the common terminus, in all religions, of a life of religion, faith and duty. It is so in all creeds, ancient or modern.

Avatars (Incarnations), saints or heroes have appeared from time to time in different countries for the regeneration and development of man. Moses was a sublime giver of sacerdotal laws. Gautama Buddha appeared in India to teach that knowledge and universal love were the only means to *nirvana*. Jesus of Nazareth was the great Emblem of love and self-sacrifice for the salvation of man. Mahomet preached the equality and brotherhood of man and the worship of the one and only God. Sri Krishna was the symbol of knowledge (*jnana*), duty (*karma*), and love (*bhakti*). Sublime were the doctrines and teachings of each of the great Masters, and they have appeared in all ages and countries down to the present day. They had all the same motive, —the well-being and regeneration of man.

Countrymen and friends, on behalf of the Committee, I welcome you one and all in this first Indian Convention of Religions in the twentieth century. Our obligations to you are vast and various. We offer you our heart-felt gratitude and fraternal love. Delegates and representatives of the various religious communities, I welcome you once more with affectionate salutations.

We all meet on a common platform of love in this Convention, each earnest in the removal of causes of discord and animosity. Universal humanity is our watchword. Let us fraternally embrace each other.

The Chairman further said that he had received from many distinguished gentlemen a large number of letters, and he had every reason to hope that the congregation would be the nucleus of a great Convention-year after year, to be held in different parts of India.

Rai Narendra Nath Sen Bahadur seconded the resolution, which was universally adopted. Then followed a Bengali song urging unity among all religions, after which the President read the following address:—

It is with feelings of very great pleasure that I find myself called upon to preside over this great and representative gathering—an assembly consisting of men belonging to all the principal religions of the world, met together in friendly conference, to exchange their views with each other, with the main purpose of finding out, not how far separate they are in creed or ritual but how near they are to each other, when they penetrate through all the outward forms and come face to face with the eternal verities which lie at the inner heart of hearts of all the great religions of the world.

Such conferences have been held from remote antiquity. The Brāhmins, in the remote period of Indian history, did not, it is true, allow other people to participate in their conferences, but a great change came upon Hindu society with the rise of Buddhism in the sixth century, B. C. The first religious conference in a recognised form was held by the Buddhists at Rajgir (Belar) in 543 B. C., under the auspices of King Ajatasatru. The next conference was held by them at Vaisali (Mozafferpur) in 443 B. C. Similarly a third conference was held by the Buddhists at Pataliputra (Patna) in 255 B. C., under the auspices of Emperor Asoka. The fourth conference was held in Jalandhara (Punjab) under the auspices of King Kanishka about 78 A. D. As late as in the seventh century A. D. King Harshavardhana of Kanyakubja used to hold religious conferences at the interval of every five years. Similarly the Jains used to convene religious conferences, of which the most notable one was held at Mathura in the second century A. D. Kumarilabhatta and Sankaracharya were perhaps the first batch of Brāhmanic reformers that advocated religious conferences in proper forms. Though their aim was a religious conquest they convened conferences of the followers of all religions existing in their times and entered upon healthy discussion with them. Even during the reign of the Emperor Akbar, we hear of conferences of the followers of different religions, and in more recent times religious conferences, better known as Parliaments of Religions, have been held in Chicago and Venice, and occasionally similar conferences are held in different parts of Europe. Even in Modern India our religious gatherings, periodically held in almost all parts of the Empire, call forth vast congregations, of which the greatest is the Kumbha Mela. These Melas provide us with opportunities of exercising practical piety and spirituality through the advantages they afford of being filled with magnetism of the greatest saints of all sects and creeds, and permeated through and through with the vibrations of a marked spiritual atmosphere.

Man has been classified as a religious animal. For go anywhere you like throughout the world, you will find, even amongst the tribes lowest down in the scale of civilisation, some acknowledgment of a higher power than themselves, good or evil, of whom they stand in awe and whom they worship after their various fashions of religious ritual.

We are met to-day at a Parliament of Religions. This reminds me of the meaning which lies at the root of the word "Religion." It signifies a "binding again"—a binding of man to his brother man, and they again to God. This is, I trust, the spirit which will lie at the back of all our

thoughts in the discussions about to take place, and if so, we will find ourselves at the close of this Session, companions-in-arms, although belonging to different regiments of that great army, whose leader and commander is God, against all the opposing forces of evil which surround us in this world.

There are as many religions in the world as there are modes of worship of the Divine Being. Brāhmanism, Buddhism, Jainism, Christianity, Mahommedanism, etc., are all religions inasmuch as they prescribe divine worship in some form or other. Sri Krishna says in the Bhagavad Gita :

"I serve men in the way in which they approach Me. In every way O son of Prithā, men follow in My path." (Chapter IV, verse 2.)

A poet says in Persian : "A Musalman is the slave of Thy face; a Brāhman is a prisoner of Thy locks. Thou art in the Kaaba and in the mosque, and Thou art also in the Fire-worshipper's shrine, and in the temple of the Hindu."

The various religions of the world represent in their votaries the cry in diverse ways of human hearts hungering after their God, if haply they might find Him and become acquainted with His character. But God is in them all, and is leading His children through all their religions, and by disciplinary education according as they are able to bear it, into the full light of His gracious Fatherhood towards all the children of men. The time may not yet be near at hand, but the human race, through diverse ways, are all marching on towards one universal religion, viz :—"The Fatherhood of God and the Brotherhood of Man." We are met here to recognise this great truth and to help to bring it about. 77. 167

We may worship at different earthly shrines, and express our ecclesiastical creeds by differing formulas, and worship through the various modes of ritual and symbols by which our forefathers have worshipped God. But while we differ and sometimes differ largely in these outward forms of creed and ritual; in the things of the heart and the spiritual life, we find ourselves in the haven of peace. In the outer courts of Ecclesiasticism there has always been war, but in the interior we find that Sainthood is one and the same all the world over.

Creeds and rites and outward ceremonials and symbols doubtless expressed some spiritual meaning when they were first instituted and were meant to be helps to the inner life, but it is the almost invariable history of all these things that through the lapse of time these symbols largely become emptied of their original interior significance, and people keep on worshipping the husk when the kernel is gone. This is true in all

religions. As I have already said we may dispute about the outward vestitures of our faiths, but when we get into the inner *sanctum sanctorum*, we are all at one. There is no dispute there about the characteristics of the spiritual life, such as love, purity, truth, righteousness, goodness, gentleness, helpfulness, forgiveness, brotherly kindness, hope, joy, peace, and all those other qualities which blossom and bear fruit in the highest human character. In this realm we are all at one.

The Hindu Religion, to which I belong, is one which stretches far back into antiquity. To-day it is the religion under various forms, of two hundred and seven millions of the people of India. Hindus are divided and marked off into manifold interior diversities of worship belonging to different ages and different grades of society, and the rites vary with the places at which they are practised, and the Incarnations to which they are addressed. Like most of the older religions of the world, it has a set of forms for the common people and a different inner meaning for the educated and initiated. The inner meaning is that all the great elemental forces of Nature are manifestations of the All-pervading Divine energy, and that man himself is but a vessel which contains the Divine particle giving thought and utterance to visible humanity. The Hindu doctrine is that God pervades all Nature, so that in worshipping Nature, you actually worship the Divine Spirit in every atom of matter.

Manu, the well-known founder of Hindu socio-religious institutes, speaks of ten injunctions as follows:—

"Resolution, patience, self-restraint, honesty, purity, restraint of the organs, devotion, knowledge, truthfulness and absence of anger are the ten constituents of *Dharma*. Brāhmins, who study these ten, and having gone over them, act up to them, attain a supreme state of existence." (Manusmṛiti, Chap. VI. verses 92, 93).

Similarly, Manu speaks of ten prohibitions as follows:—

"Covetousness, malice and scepticism constitute the threefold evil act of the mind. Abuse, untruth, back-biting and frivolous and irrelevant talk are the fourfold evil act done by the voice. Stealing, killing without the sanction of law, and adultery with another's wife are called the threefold evil act of the body." (Manusmṛiti, Chap. XII. verses 5, 6 & 7.)

The ultimate good revealed through the Hindu religion is the freedom of the soul from the body to anything that has sensation, and its return through a succession of existences to the Infinite Spirit whence it came. The books of Hinduism are full of moral precepts and virtuous maxims enjoining piety, austerity and the abnegation of self for the conduct of life in this world. A good

Hindu is a good man. He claims that in pure Hinduism is the spirit of true religion, Sanātana Dharma, a definition which proclaims its catholicity and universality. According to the *Verbas and Shastras* there are seventy-two divisions and innumerable sub-divisions of Sanātana Dharma, and these sub-divisions are again divided into numerous branches.

I now briefly glance at the religion of Buddhism in India. In answer to a question as to what He considered the *summum bonum*, Gautama Buddha is reported to have said:

"To serve wise men, and not to serve fools, to give honour to whom honour is due, this is the greatest blessing. 2. To dwell in a pleasant land, to have done good deeds in a former birth, to have right desires for one's self, this is the greatest blessing. 3. Much insight and much education, a complete training and pleasant speech this is the greatest blessing. 4. To succour father and mother, to cherish wife and child, to follow a peaceful calling this is the greatest blessing. 5. To give alms, and live righteously, to help one's relatives, and do blameless deeds this is the greatest blessing. 6. To cease and abstain from sin, to eschew strong drink, not to be weary in well-doing, this is the greatest blessing. 7. Reverence and lowliness, contentment and gratitude, the regular hearing of the law, this is the greatest blessing. 8. To be long-suffering and meek, to associate with members of the Sangha, religious talk at due seasons,—this is the greatest blessing. 9. Temperance and chastity, a conviction of the four great truths, the hope of Nirvana, this is the greatest blessing. 10. A mind unshaken by the things of the world, without anguish or passion, and secure,—this is the greatest blessing. 11. They that act like this are invincible on every side, they walk in safety, and theirs is the greatest blessing."

Self-conquest and universal charity, these are the foundation thoughts, the web and woof of Buddhism, the melodies on the variations of which its enticing harmony is built up.

In Zoroastrianism we have an actual theological dualism. Two Spirits— one a God creating all that is good, and the other an evil being creating all evil. The pious Zoroastrian, after an honourable toil, goes to an immortality of blessedness in thought, word and deed. If not pious he falls, according to the later Avesta, to Hell in passing over the Judge's Bridge, and this Hell consists of evil thoughts, words and deeds, as well as physical torment. No religion has so clearly grasped the ideas of guilt and of merit. On the works of men here below a strict reckoning will be held in Heaven according to the deeds entered in the book. Zoroastrianism knows nothing of the

remission of sins, but an evil deed can be atoned for by a good one. At the end there will be one undivided kingdom of God in Heaven and in earth.

The word Islam implies pious resignation and submission to the Divine Will. The Great Arabian Prophet enjoined upon all Musalmans the observance of five duties: First, the belief that there is but One God; Second, the observance of five daily prayers; Third, the giving of Sadka or alms; Fourth, the fasting for one month during the holy month of Ramazan; Fifth, pilgrimage to Mecca once in a Musalman's lifetime. A belief in a judgment to come is an essential part of the creed, teaching men that they ought to live their lives seriously and not to waste them in follies. Every Moslem is every other Moslem's brother. In social gradations the rich man is considered to be the natural protector of the poor, and the poor man takes his place at the table of the rich. Nowhere in Mahomedan society is there any invidious distinction between rich and poor, and not less than one-fortieth of their goods is given to the benefit of the poor. The above is the pure and true essence of the great Musalman religion.

Lastly I would refer to Christianity. Jesus Christ lived in Palestine nearly 2,000 years ago. Here we tread on historical ground. Jesus Christ lived to the age of 33 years. He claimed to be the Son of God and the Son of Man. His great distinctive message to His own countrymen, and through them to the world, was that God was not only the Creator, the Upholder, and Ruler of all things, but that above all these, He was a Father seeking to bring His human family back to Himself in order that they might live the Blessed life in this world, and afterwards in the Eternal Home above. Jesus Christ lived up to His own teaching. He wrote nothing, but imbued His own immediate followers with His wonderful sayings and with His own spirit. These men in turn lighted up the then known world with the words of their Master, and so the religion of Christ spread until we behold the Christendom of to-day. Jesus Christ, after a three years' public ministry, was put to death on the Roman Cross, but His followers believe that He rose again on the third day to die no more; that His Spirit now pervades all things; that the attractive power of His Cross was never felt so much as it is to-day, and that the law of His life of sacrificial love was maintained by simply doing the will of His Father and in placing implicit trust in Him. The great principles of the kingdom which He wished to set up on earth was the Fatherhood of God and the Brotherhood of Man. Christianity holds out the forgiveness of sins and the sure hope of an eternal life after death.

I must now draw these remarks to a close. Delegates and representatives of the various religions of the world, who have come from far and near to attend this great Congress, I extend to you a most cordial welcome, and our heartiest thanks are due to all who have come prepared to read papers on their own distinctive faiths, and otherwise to take part in the proceedings of the Session. I have great hopes as to the results which will follow this Parliament of Religions. The grand ultimate test of the value of any religion is its ability so to mould its worshippers as to turn out good men of high spiritual character. A religion that fails to do this is of little use to humanity. Amid all our diverse faiths there is only one end in view, and everything is moving on, independent of our wills, to:—

"One God, one law, one element,
And one far-off Divine event,
To which the whole creation moves,"

In the end there will only be one religion which will express itself in Love to God, in Love to our Brother Man. May this Parliament be the means of helping on that glorious day in the history of the world.

After the presidential speech, the delegates one by one read out their theses. A synopsis of each of the most important papers will be given later on.

(To be continued).

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE Kaiser has now fifty-three castles and eighty-three farms of his own, and continually flies about from one to the other.

THE "Daily Chronicle" states that a new naval 12 inch gun with an effective range of 18 miles has been satisfactorily tested at Woolwich. Experts declare that it is the finest weapon in the world.

It is most gratifying to learn that a woman candidate of the Maharani's College for the Panditship Examination has come out successfully at the very top of the men who have passed. She is a talented young lady, and is a widow, by name Sundarammal, who will hereafter be known as "Pandita Sundarammal."

THE ninth anniversary of the Eutally Ramakrishna Mission was celebrated at 5 Doh Eutally Road, Calcutta, on Sunday the 11th April 1909. A portrait of Sri Ramakrishna Paramahansa Deva decorated with garlands and flowers was placed on a throne, and Sankirtan parties from different localities poured in, singing devotional songs. Hundreds of the poor were sumptuously fed.

SWAMI Paramananda has been giving public lectures with Sunday service at the Sewall Hall, New Century Buildings at Boston, U. S. A. The List of subjects are: March 21st, The Message of the East. 26th, Yoga and Concentration. April 4th, Christ and His Teaching in the Light of Vedanta. 11th, Immortality. 18th, Duty and Service. 25th, Character Building. May 2nd, Reincarnation. 9th, Realisation of the Self. Class lectures are held on Monday evenings, and out of town classes at Waltham, Milton, &c.

A FEW copies of the cloth-bound edition of "Noble Living" a book of about 100 pages containing essays on religious and literary subjects priced at Rs. 1-4-0 and well reviewed by the leading English and Indian papers and magazines, will be given away free to the readers of "Prabuddha Bharat."

Apply with a four anna stamp to cover the postage and packing charges, to

P. V. Seshagiri Rao Esq.,
Coconada, Madras Presidency.

THE year 1909 will be a year of centenary celebrations in the English-speaking world, for at least eight very distinguished men were born in Great Britain and America in the course of 1809. For Great Britain the names are Darwin, Fitzgerald, the translator of Omar Khayyam, Gladstone, Kinglake, the historian of the Crimean War, and Tennyson; and for America, Oliver Wendell Holmes, Abraham Lincoln, and Edgar Allan Poe. Germany and the musical world in general will commemorate Mendelssohn, who was born in Hamburg in 1809 and died at the early age of thirty-eight.

On January 23rd the White Star liner *Republic* had reached a point about 270 miles from New York when she was run into by the Italian liner *Florida*. A great loss of life might have taken place but for the coolness of the telegraph operator, who sent out wireless messages which were caught by numerous liners. The French liner *Lorraine* was the first to pick up the message, but owing to the *Baltic's* finding the *Republic* first, her help was not required. The passengers of the damaged vessels were removed at night in an angry sea to

the *Baltic* and conveyed to New York. The *Republic* sank on the way there.

THE following is an extract from a private letter written to a friend by Dr. J. C. Rose, from Cambridge, Massachusetts, U. S.:- "You will be glad to learn that my work in Botany has excited great interest in America. I have been invited to deliver a series of addresses before various Universities. I wish you could have visited the great Agricultural Department in the capital, Washington. They have in this single Department *one thousand* scientific men employed in experimental work. This Department in Washington alone spends 3 millions a year. There are similar Departments in other States. They sent me special invitation to lecture, and are keenly interested in the practical outcome of my investigations."

IN response to an appeal for funds at the last anniversary of the Gurukul at Farakhabad, about three lakhs are said to have been subscribed in cash and kind. The principal donors according to the report were:-Kumar Hukum Singh of Muttra who gave away all his property worth Rs. 1,32,500 and also dedicated his life to the service of the institution; another Rais of Agra who donated property valued at Rs. 80,000 for a Gurukul for girls; Lala Dvarka Prasad who parted with landed property worth Rs. 70,000. Pandit Bhagawandin, President, Arya Pratinidhi Sabha, gave up his service drawing Rs. 250 per month and joined the Gurukul. A graduate has also set a noble example by devoting himself to the Institution.

WE cull the following from a valued correspondent's letter to the "Indian Social Reformer":-

On the 11th of the month (February) the members of the Hindu Ladies' Social Club (of Poona) received two distinguished guests from Calcutta, Mrs. Sevier and Sister Christina. The former is an English lady and the latter an American, both being members of the Ramakrishna Paramahansa Mission in Bengal and devoted disciples of Swami Vivekananda whom they met in their countries and who induced them to come over to India and work in the midst of the poor people. They were a great object lesson of devotion to an ideal, sacrifice for an ideal and a strong and powerful will. There were nearly 65 ladies present that day—all belonging to the leading families of the city, and it was such a great opportunity for them to have known them and heard their work. It is needless to say that the guests were immensely pleased with the gathering and all credit is due to Mrs. Ranade and the Secretaries of the Club, Mrs. Paranjpe and Mrs. Banubai Bhat.

The Niagara Falls are no longer falling, being ice-bound. Only twice since the white man reached America is such a condition recorded—on March 29, 1848, and on March 22, 1903. A bitter north-east wind has been driving back the waters, with the result that the cataract is dammed by an impregnable wall of ice stretching from Goat Island to the American bank and for 200 feet across the Canadian channel. The American Falls are dry with the exception of a tiny rivulet ankle deep in the centre. It is possible to walk across the brink of the precipice. The Horse-shoe Falls are blocked on both sides and reduced in the centre to less than half the normal volume. In the gorge below huge hummocks of ice forty and sixty feet high are piled up the face of the Falls. The furious rush of the rapids is stilled, the whirlpool is almost motionless, and rocks, which old rivermen have not seen for forty years, are bare. A phenomenal and grandiose spectacle is expected when the ice-walls will burst.

We have received the fifth annual Report of the Vivekananda Reading Hall, Kuala Lumpur for the year ending 31st March, 1909, and are very glad to note the excellent working of the institution. The number of members on the roll now stands at 109 as against 89 in the previous year. The balance in hand 31st March, 1908, was \$721.00. The total receipts and expenditure amounted to \$1,341.47 and \$1,975.97, respectively, leaving a balance of \$86.50.

The Committee succeeded in purchasing a piece of land one acre in extent at the very low price of \$1,750, of which there is yet a sum of \$300 due to be paid. The inauguration ceremony of the new premises took place on the 1st June, 1908. The usual weekly meetings were held regularly with few exceptions. During his stay in Kuala Lumpur, Swami Dhayaram was good enough to deliver several instructive lectures at special meetings convened for the purpose. The establishment of an institution called "The Vivekananda Student's Hall" at Seremban is mostly due to the labours of Swami Dhayaram.

There seems to exist a good demand at Kuala Lumpur for the Prabuddha Bharata and the publications of the Himalayan Series, for which the Secretary is the agent.

The self-sacrifice and enthusiasm displayed by the members are remarkable features which have contributed to the steady progress of this institution, and we heartily wish it all success which it so richly deserves.

THE RAMAKRISHNA HOME OF SERVICE, BENARES.

The public are well aware that nearly two years ago an appeal was issued for a Building Fund of the Ramakrishna Home of Service, Benares, and in response to that appeal nearly Rs. 18,934 was raised. The construction of the building commenced on the 7th October 1908 under the supervision of Swami Bignanananda (late District Engineer). The proposed building consists of four general and three infectious wards to be built on modern and scientific principles, one out-door dispensary with office and library, workers' quarters, kitchen, mortuary, bath-room and servants' quarters &c., with gate and boundary wall covering an area of four standard bighas. Of these requirements donations for two general wards, three infectious wards and the out-door dispensary with office and library having been promised and paid in part, the construction of these five wards and the dispensary, bearing the names of their generous donors has been almost finished, and the expenditure incurred has been Rs. 16,557. According to the revised plan the estimated cost of the whole building is Rs. 38,000. From the above it will be seen that the construction of the two remaining wards, workers' quarters, kitchen, mortuary, bath-room, servants' quarters, has still to be taken in hand for which a sum of Rs. 20,000 is required. The Home of Service appeals through the President of the Ramakrishna Mission, to all the generous-minded people of the country, and trusts every one will come forward to bear his share of the cost of construction of this institution for the destitute and suffering humanity, in the holiest shrine of the Hindus. The estimated cost for the construction of the two general wards remaining to be built, is Rs. 3,000 each. Gentlemen who will be kind enough to meet the entire cost of any one ward, will have their names inscribed on it, if they so desire.

We hope the balance of Rs. 20,000 will be realised within as short a time as possible.

All contributions should be remitted to the Asst. Secretary, Ramakrishna Home of Service, Ramapura, Benares City, or to the President, Ramakrishna Mission, The Math, Belur, Howrah.

We are glad to note in this connection that Babu Motichand, the well-known Reis and Zemindar of Benares and the Vice-President of the Local Managing Committee of the Ramakrishna Home of Service, Benares, has made a munificent donation of Rs. 6,000 for the erection of an out-door Dispensary to be attached to the Hospital Buildings of the above philanthropic institution, in memory of his beloved niece Srimati Keshar Bibi, widow of Babu Raji Nath Das and a daughter of Babu Bissessar Prosad of Asmatgarh, Benares.

च and कर्षयंतः torturing अशास्त्रविहितम् not enjoined by the Shāstras चोद् severe तपः austerity तत्त्वन्ते practise ताद् them आसुरनिश्चयाद् to be of Asuric resolve विद्मि know.

Those men who practise severe austerities not enjoined by the Shāstras, given to ostentation and egoism, possessed with the power of lust and attachment, torturing, senseless as they are, all the organs in the body, and Me dwelling in the body within;—know them to be of Asuric resolves.

[Austerities—which cause pain to himself and to other living beings.

Possessed.....attachment—may also be interpreted as, 'possessed of lust, attachment and power.'

All the organs of the body: the aggregate of all the elements composing the body.]

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ॥
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥७॥

XVII. 7.

सर्वस्य By each of them आपि also आहारः food तु indeed त्रिविधः threefold प्रियः liked भवति is तथा as also यज्ञः Yajna तपः austerity दानं alms-giving च and तेषां their इमम् this भेदं distinction शृणु do thou hear.

The food also which is liked by each of them is threefold, as also Yajna, austerity and alms-giving. Do thou hear this, their distinction.

आयुःसत्वबलारोग्यसुखप्रीतिविवर्धनाः ॥
रसाः क्षिप्धाः स्थिरा हृद्या

आहाराः सात्विकप्रियाः ॥८॥

XVII. 8.

आयुःसत्वबलारोग्यसुखप्रीतिविवर्धनाः Those which augment आयुः vitality सत्त्वं energy बलं strength आरोग्यं health सुखं cheerfulness and प्रीतिः appetite रसाः which are savoury क्षिप्धाः oleaginous स्थिराः substantial हृद्याः agreeable आहाराः the foods सात्विक-प्रियाः (are) liked by the Sātvic.

The foods which augment vitality, energy, strength, health, cheerfulness and appetite, which are savoury and oleaginous, substantial and agreeable, are liked by the Sātvic.

कटुम्बलव्यासुष्णतीक्ष्णकृशविदाहिनः ॥
आहारा राजसत्वेष्टा दुःखशोकामयप्रदाः ॥९॥

XVII. 9.

कटुम्बलव्यासुष्णतीक्ष्णकृशविदाहिनः Those that are कटुः bitter अम्लः sour लवणः saline अत्युष्णः excessively hot तीक्ष्णः pungent कृशः dry and विदाही burning दुःखशोकामयप्रदाः are productive of दुःखं pain शोकं grief and आमयं disease आहाराः the foods राजसत्त्व by the Rājasic इष्टाः are liked.

The foods that are bitter, sour, saline excessively hot, pungent, dry and burning, are liked by the Rājasic, and are productive of pain, grief and disease.

[Excessively—should be construed with each of the seven, thus, excessively bitter, excessively sour, and so on.]

यातयामं गतरसं पूति पर्युषितं च यत् ॥
उच्छिष्टमपि चाभेद्यं भोजनं तामसप्रियम् ॥१०॥

XVII. 10.

यातयामम् That which is stale गतरसम् become tasteless पूति which is stinking पर्युषितं cooked over-night उच्छिष्टम् which is refuse अभेद्यं impure च and यत् which भोजनं the food तामसप्रियं liked by the Tāmasic.

That which is stale and become tasteless, which is stinking and cooked over-night, which is refuse and impure, is the food liked by the Tāmasic.

[Stale—Yādayam—lit. cooked three hours ago. Refuse: left on the plate after a meal.]

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ॥
यद्यप्यमेवेति मनः समाधाय स सात्विकः ॥११॥

XVII. 11.

अफलाकांक्षिभिः By men desiring no fruit यद्यप्यं to be performed for its own sake एव only इति as मनः (their) mind समाधाय fixed विधिदृष्टः as enjoined by ordinance यः which यज्ञः Yajna इज्यते is performed सः that सात्विकः is Sātvic.

That Yajna is Sātvic which is performed by men desiring no fruit, as enjoined by ordinance, with their mind fixed on the Yajna only, for its own sake.

अभिसंधाय तु फलं दंभार्थमपि चैव यत् ॥
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसभ ॥१२॥

XVII. 12.

फलं Fruit अभिसंधाय seeking for तु but दंभार्थं for ostentation अपि also एव indeed च and यत् which इज्यते is performed भरतश्रेष्ठ O best of the Bhāratas तत् that यज्ञं Yajna राजसं Rājasic विद्धि know (it to be).

That which is performed, O best of the Bhāratas, seeking for fruit and for ostentation, know it to be a Rājasic Yajna.

विधिहीनमस्पृष्टांशं मंत्रहीनमदक्षिणम् ॥
अज्ञाविरहितं यज्ञं तामसं परिचक्षते ॥१३॥

XVII. 13.

विधिहीनं Without keeping to ordinance अस्पृष्टांशं in which no food is distributed मंत्रहीनं which is devoid of Mantras अदक्षिणं which is devoid of gifts अज्ञाविरहितं devoid of Shraddhā यज्ञं Yajna तामसं Tāmasic परिचक्षते is said to be.

The Yajna performed without heed to ordinance, in which no food is distributed, which is devoid of Mantras, gifts, and Shraddhā, is said to be Tāmasic.

देवद्विजगुरुप्राक्पूजनं शौचमार्जवम् ॥
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥१४॥

XVII. 14.

देवद्विजगुरुप्राक्पूजनं Worship of the Devas, the twice-born, the Gurus and the wise शौच purity आर्जवं straightforwardness ब्रह्मचर्यं continence अहिंसा non-injuriousness च and शरीरं of the body तपः the austerity उच्यते is called.

Worship of the Devas, the twice-born, the Gurus and the wise, purity, straightforwardness, continence, and non-injuriousness are called the austerity of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियदितं च यत् ॥
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१५॥

XVII. 15.

अनुद्वेगकरं Causing no vexation सत्यं true प्रियदितं agreeable and beneficial च as also यत् which वाक्यं speech स्वाध्यायाभ्यसनं regular study of the Vedas च एव and also वाङ्मयं of speech तपः the austerity उच्यते is said (to form).

Speech which causes no vexation, and is true, as also agreeable and beneficial, and regular study of the Vedas,—these are said to form the austerity of speech.

[Speech to be an austerity must form an invariable combination of all the four attributes mentioned in the sloka; if it lacks in one or other of them, it will no longer be an austerity of speech.]

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ॥
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६॥

XVII. 16.

मनःप्रसादः Serenity of mind सौम्यत्वं kindliness मौनं silence आत्मविनिग्रहः self-control भावसंशुद्धिः honesty of motive इति एतत् this मानसं mental तपः the austerity उच्यते is called.

Serenity of mind, kindliness, silence, self-control, honesty of motive,—this is called the mental austerity.

[Silence—Mounam—is the result of the control of thought so far as it concerns speech. Or it may mean, the condition of the Muni, i. e., practice of meditation.]

अश्रया परया तप्तं तपस्तन्निविधं नरैः ॥
अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥१७॥

XVII. 17.

अफलाकांक्षिभिः Desiring no fruit युक्तैः by steadfast नरैः (by) men परया with great अश्रया (with) Shraddhā तप्तं practised तत् that त्रिविधं threefold तपः austerity सात्त्विकं Sātvic परिचक्षते is said (to be).

This threefold austerity practised by steadfast men, with great Shraddhā, desiring no fruit, is said to be Sātvic.

[Steadfast—unaffected in success and failure.]

सत्कारमानपूजार्थं तपो दंभेन चैव यत् ॥
क्रियते तदिह प्रोक्तं राजसं चक्षमधुवम् ॥१८॥

XVII. 18.

सत्कारमानपूजार्थं With the object of gaining welcome, honour and worship दंभेन with ostentation च एव and यत् which तपः austerity क्रियते is practised इह here चक्षमं unstable अधुवम् transitory तत् that राजसं Rājasic प्रोक्तं is said (to be).

That austerity which is practised with the object of gaining welcome, honour and wor-

ship, and with ostentation, is here said to be Rājasic, unstable and transitory.

[*With ostentation*: for mere show, hypocritically, with no sincere belief.

Here—is explained also in the sense of 'of this world,' i. e., yielding fruit only in this world.]

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ॥

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥१६॥

XVII. 19.

मूढग्राहेण Out of a foolish notion *आत्मनः* of self *पीडया* with torture *परस्य* of another *उत्सादनार्थं* for the purpose of ruining *वा* or *यद्* which *तपः* austerity *क्रियते* is practised *तद्* that *तामसं* Tāmasic *उदाहृतं* is declared (to be).

That austerity which is practised out of a foolish notion, with self-torture or for the purpose of ruining another, is declared to be Tāmasic.

दातव्यमिति यद्दानं दीयतेऽनुषङ्कारिणे ॥

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥

XVII. 20.

देशे In a fit place *काले* in a fit time *च* and *पात्रे* to a worthy person *च* and *दातव्यं* to give is right *इति* with this idea *अनुषङ्कारिणे* to one who does no service (in return) *यद्* which *दानं* gift *दीयते* is given *तद्* that *दानं* gift *सात्त्विकं* Sātvic *स्मृतं* is held to be.

To give is right,—gift given with this idea, to one who does no service in return, in a fit place and time, and to a worthy person, that gift is held to be Sātvic.

[*Who.....return*: one who cannot, or who though able is not expected to return the good.]

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ॥

दीयते च परिहृष्टं तद्दानं राजसं स्मृतम् ॥२१॥

XVII. 21.

यद् What *तु* and *प्रत्युपकारार्थं* with a view to receiving in return *फले* the fruit *उद्दिश्य* looking for *वा* or *पुनः* again *परिहृष्टं* reluctantly *दीयते* is given *तद्* that *दानं* gift *राजसं* Rājasic *स्मृतं* is held to be.

And what is given with a view to receiving in return, or looking for the fruit, or reluctantly, that gift is held to be Rājasic.

अव्ययकाले यद्दानमपात्रेभ्यश्च दीयते ॥

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥२२॥

XVII. 22.

अव्ययकाले At the wrong place or time *अपात्रेभ्यः* to unworthy persons *असत्कृतं* without regard *अवज्ञातं* with disdain *यद्* that *दानं* gift *दीयते* is given *तद्* that *तामसं* Tāmasic *उदाहृतं* is declared to be.

The gift that is given at the wrong place or time, to unworthy persons, without regard or with disdain, that is declared to be Tāmasic.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ॥

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥

XVII. 23.

ओं Om *तद्* Tat *सत्* Sat *इति* this *ब्रह्मणः* of Brahman *त्रिविधः* triple *निर्देशः* designation *स्मृतः* has been declared *तेन* by that *ब्राह्मणाः* the Brāhmanas *च* and *वेदाः* the Vedas *च* and *यज्ञाः* the Yajnas *पुरा* of old *विहिताः* were made.

"Om, Tat, Sat": this has been declared to be the triple designation of Brahman. By that were made of old the Brāhmanas and the Vedas and the Yajnas.

[*Om, Tat, Sat*: Om is the principal name of the Lord, because it means all that is manifest and the beyond. It also means "Yes." *Tat* means "That"; the Indefinable, that which only can be described indirectly as "That which." *Sat* means Reality; which is ever permanent in one mode of being.]

तस्मादोमित्युदाहृत्य यद्दानतपःक्रियाः ॥

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥

XVII. 24.

तस्मात् Therefore *ओं* Om *इति* उदाहृत्य uttering *ब्रह्मवादिनां* of the followers of the Vedas *विधानोक्ताः* as enjoined in the ordinances *यद्दानतपःक्रियाः* the acts of Yajna, gift and austerity *सततं* always *प्रवर्तन्ते* proceed.

Therefore uttering Om, acts of Yajna, gift and austerity of the followers of the Vedas always proceed, as enjoined in the ordinances.

तदित्यनभिसंधाय फलं यद्गतपःक्रियाः ॥

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकांचिमिः २५

XVII. 25.

सत् Tat इति thus (uttering) फलं the fruit अनभिलषाव without aiming at मोक्षकाङ्क्षिभिः by the seekers of Moksha विविधाः various व्रततपःक्रियाः acts of Yajna and austerity दानक्रियाः acts of gift च and क्रियन्ते are performed.

Uttering Tat, without aiming at fruits, are the various acts of Yajna, austerity and gift, performed by the seekers of Moksha.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ॥
प्रयस्ते कर्मणि तथा सच्चदः पार्यं युज्यते ॥२६॥

XVII. 26.

पार्यं O Pârtha सद्भावे in the sense of reality साधुभावे in the sense of goodness च and सत् Sat इति as एतत् this प्रयुज्यते is used तथा so also प्रयस्ते auspicious कर्मणि in (the sense of) an act च and सत् Sat शब्दः the word युज्यते is used.

The word Sat is used in the sense of reality and of goodness; and so also, O Pârtha, the word Sat is used in the sense of an auspicious act.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ॥
कर्मैव तदर्थीयं सदित्येवाभिधीयते ॥२७॥

XVII. 27.

यज्ञे In Yajna तपसि in austerity दाने in gift च and स्थितिः steadiness सत् Sat इति so उच्यते is called च also तदर्थीयं in connection with these, or, for the sake of the Lord कर्म action च एव as also सत् Sat इति so अभिधीयते is called.

Steadiness in Yajna, austerity and gift is also called 'Sat'; as also action in connection with these (or, action for the sake of the Lord) is called Sat.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ॥
असदित्युच्यते पार्यं न च तत्प्रेत्य नो इह ॥२८॥

XVII. 28.

अश्रद्धया Without Shraddhâ हुतं is sacrificed दत्तं given तप्तं is practised तपः austerity यत् whatever कृतं performed असत् Asat इति so उच्यते is called पार्यं O Pârtha तत् it प्रेत्य hereafter (after death) नो naught इह here.

Whatever is sacrificed, given or performed, and whatever austerity is practised without Shraddhâ, it is called Asat, O Pârtha; it is naught here or hereafter.

[It is naught.....hereafter: Though costing much trouble it is of no use here as it is not acceptable to the wise ones, nor can it produce any effect conducive of good hereafter.]

इति अष्टात्रयविभागयोगोनाम सप्तदशोऽध्यायः ॥

The end of the Seventeenth Chapter designated,

THE ENQUIRY INTO THE THREEFOLD SHRADDHA.



Prabuddha Bharata

OR

Awakened India



उसिद्धत जाग्रत प्राप्य वराप्रबोधत ।

Ishta Upa. I. ut. 4.

Vol. XIV, No. 155. JUNE 1909

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Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upan. I, iii, 4



Arise! Awake! and stop not till the goal is reached.

—Sri Sri Virekananda.

Vol. XIV]

JUNE, 1909

[No. 155

SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XXII.

Q.—How has this delusion of the Undifferentiated Atman being differentiated into the individual soul come about?

A.—The philosophical Advaitist, so long as he relies on the unaided powers of his reason, answers this question by saying, 'I do not know.' The answer which realisation alone gives is conclusive. So long as you say, 'I do know' or 'I do not know,' you look upon yourself as a person. And as such, you must take these differentiations as facts—not delusion. When all personality is effaced, then one realises the Knowledge of the Absolute in Samadhi. Then alone is set at rest for ever all such questions of delusion or no delusion, fact or no fact.

IN my state of madness for the Lord, I used always to speak my own mind as to men and things. I regarded not the position of men, I was not in the least afraid of rich people, or men of position.

Also, words not relating to God did jar upon my ears. I used to sit by myself and cry whenever I heard people talking on worldly matters.

ONCE there lived two Yogis, who practised austerities with a view to see God. One day, Narada, the divine sage, was passing by their hermitages. One of them said to Narada, "Art thou coming down from heaven?" Narada replied, "Yes, that is so." The Yogi said, "Do tell me what you saw the Lord of heaven doing?" Narada said, "I saw the Lord of heaven causing camels and elephants to enter into the eye of a needle, and saw the animals passing in and out of it." One of the Yogis observed, "There is nothing here to marvel at. Nothing is impossible with God." The other man said, "O, nonsense, that is impossible! It only shows that you have never been to the Lord's place."

The first man was a Bhakta, and had the faith of a babe. Nothing is impossible with the Lord. The nature of the Lord no one can say. Everything can be predicated of Him.

OCCASIONAL NOTES

"**L**OVE as principle, Order as basis, and Progress as End." In these words a great modern teacher—Auguste Comte—sums up his aspirations for human society. By him, with his view limited to the conditions of a single hemisphere, the idea of progress is postulated instinctively. The doubt of the East, that there could be any such thing in the end, as progress, has not occurred to Comte. "Progress as End," appears to him an absolute truth.

Says the Swami Vivekananda, on the other hand, in one of his Letters:* "The term 'social progress' has as much meaning as 'hot ice' or 'dark light'. There is no such thing, ultimately, as 'social progress'!"

The fact is, both these views are true, in their different spheres, and it is a great misfortune to a people, if they are so confused in mind as to take the utterances of *Rishis* and prophets for their sole guidance in worldly affairs; or if, on the contrary, their whole view of the universe ends with the laws that govern trade and war. Who would go to a *Paramahansa* to be taught how to keep a shop? Who would go to a *bania* to learn how to attain the uttermost of *Vairagya*?

The statement that 'social progress' is an expression representing a contradiction in terms, is an absolute statement. It was made, moreover, to a Western mind. It combats the idea that infinite scope exists for the soul, amongst things. This is one of the more spiritual temptations of materialism, and of materialistic civilisations. When men have craved to place the end in happiness, or pleasure, or desire, then they are apt to

declare that opportunity, that education, that amelioration of things themselves is the end. 'Work for Humanity,' sounds very grand, as a declaration of one's object in life.

Here, the pitiless analysis of the East comes in. Is Humanity, then, to be eternally in want of service? Is my beatitude to demand, as its essential condition, another's necessity? Is civilisation capable, in any case, of expressing the infinite capacity, satisfying the infinite love, of the soul? Obviously, the service of man, apprehended as a motive in itself, is nevertheless only a means to an end, and that end is to be measured by the individual consciousness, not by anything outside. In other words, there is not ultimately such a thing as 'social progress.'

This is an absolute truth.

Let it never blind us, however, to the fact that, relatively to our own place in it, 'social progress' is a very very real fact indeed.

The love of his parents is nothing to the *Paramahansa*. He has attained a Reality, compared with which, this is quite unreal.

But who would tell a naughty child that the love of his parents counted for nothing? One has to rise by the very ropes that the other has cut.

Similarly, for those in the life of the world, the aspiration after Progress is a true and right aspiration. The world is a school for the soul. It is true there is a life beyond school, but this is best lived by him who has been faithful, heart and soul, into the life of the school, its work, its play, and its characteristic illusions. The *Grihasthashrama* is the school of *Sannyas*. It is not the loose-living citizen who will make the noble

* Shortly to be published.

Sadhu. Quite the reverse. Only when the ideal of progress has been served to the utmost,—when we have laid down our very lives for the good of others,—are we prepared to understand, as he meant them, the words of the Swami Vivekananda.

Again, there is no absolute progress, perhaps, registered by Humanity as a whole. In the West, the progress of material luxury in one class, is accompanied by the progress of poverty and degradation in another. The rise of Europe goes hand in hand with the decay of Asia. Apparent good is balanced by manifest evil, gain shadowed by a corresponding loss.

Yes, but this very fact is in itself a battle-cry. There is no final progress, but there is oscillation of appearances. The rise of Europe cannot go on for ever, and neither can the decay of Asia.

It is by contrast with its opposite that each gains momentum. If fall were not

changed into ascent, by the energy of those falling, where would the power come from, for the counter-rise, later, of the opposite hemisphere?

Humanity is one, and each part of it is necessary to all. The constructive ability of the Roman has as much meaning for the Hindu, as the power and insight of the Upanishads have to-day for the Teuton.

Relatively to space and time, Progress is a truth; and our most imperative duty is to live for it.

Extremes meet, and the man of *Tamas* rates his own laziness as a proof of *Sattva*. Only through *Rajas* can he rise to that, however! There is a vast difference between serenity and sluggishness. Let us be *Râjasic*! Let us act as if Progress were an absolute truth, and we shall yet enter for ourselves into the supreme knowledge, that "The Many and the One are the same Reality."

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THE MASTER AS I SAW HIM

BEING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

XXVIII.

HIS METHOD OF TRAINING A WESTERN WORKER.

(Continued from page 85)

THE way in which the existing obligations of Hindu life might be re-interpreted to include the whole of the modern conception of duty to country and history, suddenly struck him one day, and he exclaimed "How much you might do, with the five *Pitris*! * What great things might be made of them!"

* The progenitor, the Acharya or the preceptor, the father-in-law, the supporter, and one who saves from fear,—these are called the five *Pitris* (fathers). ' *Pitri* ' also means the Manes, or the ancestors,—Ed. P. B.

The light had broken in a flash, but it did not leave him. He took up the thread of the idea, and went into every detail. †

"Out of that old ancestor-*pujâ*, you might create Hero-worship.

"In the worship of the gods, you must of course use images. But you can change these.

† From ancestor-worship, Swamiji goes on to dwell on the fresh application to modern Hindu life, of the five Great Yajnas, or acts of piety enjoined to be performed daily by a householder. These are, (1) *Brahma-Yajna* or the studying and teaching of the Vedas, (2) *Pitri-Yajna*, i. e., offering libation of water &c., to the deceased ancestors, (3) *Deva-Yajna*, or offering libation into the sacred Fire, (4) *Bluta-Yajna* which consists in feeding birds and beasts &c., (5) *Nri-Yajna* or man-worship. i. e., treating man with all rites of hospitality.—Ed. P. B.

Kali need not always be in one position. Encourage your girls to think of new ways of picturing Her. Have a hundred different conceptions of Saraswati. Let them draw and model and paint their own ideas.

"In the chapel, the pitcher on the lowest step of the altar, must be always full of water, and the lights—in great Tamil butter-lamps—must be always burning. If, in addition, the maintenance of perpetual adoration could be organised, nothing could be more in accord with Hindu feeling.

"But the ceremonies employed must themselves be Vedic. There must be a Vedic altar, on which at the hour of worship to light the Vedic fire. And the children must be present to share in the service of oblation. This is a rite which would claim the respect of the whole of India.

"Gather all sorts of animals about you. The cow makes a fine beginning. But you will also have dogs and cats and birds and others. Let the children have a time for going to feed and look after these.

"Then there is the sacrifice of *learning*. That is the most beautiful of all. Do you know that every book is holy, in India? Not the Vedas alone, but the English and Moham-medan also? All are sacred.

"Revive the old arts. Teach your girls fruit-modelling with hardened milk. Give them artistic cooking and sewing. Let them learn painting, photography, the cutting of designs in paper, and gold and silver filigree and embroidery. See that everyone knows something by which she can earn a living, in case of need!

"And never forget Humanity! The idea of a humanitarian man-worship exists in nucleus in India, but it has never been sufficiently specialised. Let your women develop it, make poetry, make art, of it. Yes, a daily worship of the feet of beggars, after bathing and before the meal, would be a wonderful practical training of heart and

hand together. On some days, again, the worship might be of children, of your own pupils, or you might borrow babies, and nurse and feed them. What was it that Mataji † said to me? 'Swamiji! I have no help. But these blessed ones I worship, and they will take me to salvation!' She feels, you see, that she is serving Uma in the Kumari, and that is a wonderful thought, with which to begin a school!"

But while he was thus prepared to work out the *minute* of the task of connecting old and new, it remained always true that the very presence of the Swami acted in itself as a key to the ideal, putting into direct relation with it every sincere effort that one encountered. It was this that made evident to the crudest eye the true significance of ancient rites. It was this that gave their sudden vividness and value to the fresh applications made spontaneously by modernised Hindus. Thus the reverence of a great Indian man of science for the heroes and martyrs of European science, seemed but the modern form of the ancient salutation of the Masters. The pursuit of knowledge for its own sake without regard to its concrete application, seemed an inevitable greatness in the race that had dreamt of *jnana*. Serene indifference to fame and wealth proved only that a worker was spiritually the monk, though he might be playing the part of citizen and householder.

Of this element in his own life, by which all else that was noble and heroic was made into a recognition, a definite illustration, of an ideal already revealed, the Swami was of course unconscious. Yet this was, as one imagines, the very quintessence of his interpretative power. With regard to the details of his educational suggestions, their pedagogic soundness has always been startling to me. Nor did I feel that this had been accounted

† Mataji Maharani, the celebrated founder of the Mahakali Pathshala in Calcutta.

for, even when he told me of a certain period of hardship and struggle, when he had undertaken to translate Herbert Spencer's 'Education' into Bengali, and had gone on, becoming interested in the subject, to read all he could find about Pestalozzi also, 'though that was not in the bond'.

In fact, so deeply is the Hindu versed in psychological observation, and so perfect an example of the development of faculty has he always before him, in the religious practices of his people, that he enters the field of educational theory with immense advantages. Nor is there any reason why

the very centre of scientific thought on the subject should not someday be found with him. Meanwhile, the first step towards so desired a consummation will lie in apprehending the vast possibilities of existing formulae. Indian educators have to extend and fulfil their vision of Vivekananda. When this is done, when to his reverence and love for the past, we can add his courage and hope for the future, and his allegiance to the sacredness of all knowledge, the time will not be far distant that is to see the Indian woman take her rightful place amongst the womanhood of the world,

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A SONG I SING TO THEE

Rendered from a Bengali poem composed by Swami Vivekananda.

A song I sing. A song I sing to Thee!
Nor care I for men's comments, good or bad,
Censure or praise I hold of no account.

Servant am I, true servant of Thee Both,¹
Low at Thy feet, with Sakti, I salute!

Thou standest, steadfast, ever at my back;
Hence when I turn me round, I see Thy face,
Thy smiling face. Therefore I sing again
And yet again. Therefore I fear no fear;
For birth and death lie prostrate at my feet.

Thy servant am I through birth after birth,
Sea of mercy, inscrutable Thy ways;
So is my destiny inscrutable;
It is unknown; nor would I wish to know.
Bhakti, Mukti, Japa, Tapas, all these;
Enjoyment, worship, and devotion too, —
These things, and all things similar to these,
I have expelled at Thy supreme command.
But only one desire is left in me, —
An intimacy with Thee, mutual!
Take me, O Lord, across to Thee;
Let no desire's dividing line prevent.

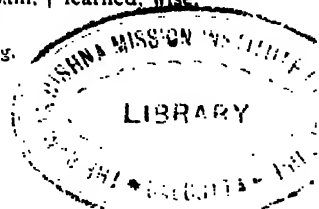
The eye looks out upon the universe,
Nor does it seek to look upon itself;
Why should it? It sees itself in others'.
Thou art my eyes, ay! Thou and Thou alone;
For every living temple shrines Thy face.

Like to the playing of a little child
Is ev'ry attitude of mine toward Thee,
Even, at times, I dare be angered with Thee;
Even, at times, I'd wander far away; —
Yet there, in greyest gloom of darkest night,
Yet there, with speechless mouth and tearful eyes,
Thou standest fronting me, and Thy sweet Face
Stoops down with loving look on face of mine.
Then, instantly, I turn me back to Thee,
And at Thy feet I fall on bended knees.
I crave no pardon at Thy gentle hands,
For Thou art never angry with Thy son.
Who else with all my foolish freaks would bear?

Thou art my Master! Thou my soul's real mate!
Many a time I see Thee, — I am Thee!
Aye! I am Thee, and Thou, my Lord, art me!
Thou art within my speech. Within my throat
Art Thou, as Vināpani, † learned, wise.

¹ Eurusha and Prakriti together.

† Goddess of learning.



On the flow of Thy current and its force,
 Humanity is carried as Thou wilt.
 The thunder of Thy Voice is borne upon the boom
 Of crashing waves of over-leaping seas;
 The sun and moon give utterance to Thy Voice;
 Thy conversation, in the gentle breeze
 Makes itself heard; in truth, in very truth.
 True! True! And yet, the while, these gross percepts
 Give not the message of the Higher Truth
 Known to the knower!

Lo! The sun, the moon,
 The moving planets and the shining stars,
 Spheres of abode by myriads in the skies;
 The comet swift; the glimmering lightning-flash;
 The firmament, expanded, infinite; --
 These all, observant watchful eyes behold.

Anger, desire, greed, Moha,† and the rest, ||
 Whence issues forth the waving of the play
 Of this existence;—the home wherein dwells
 Knowledge, and non-knowledge; —whose centre is
 The feeling of small self, the "Aham!" "Aham!" --
 Full of the dual sense of pleasure and of pain,—
 Teeming with birth and life, decay and death;—
 Whose arms are "The External" and "The Internal";

All things that are, down to the ocean's depths;
 Up to sun, moon, and stars in spanless space;
 The Mind; the Buddhi, Chitta; Ahankār;
 The Deva; Yaksha; man and demon, all;
 The quadruped; the bird; the worm; all insect life;
 The atom and its compound; all that is;
 Animate and inanimate; all; all, —
 The Internal and the External dwell
 In that one common plane of existence!

This outward presentation is of order gross,
 As hair on human brow; Aye! very gross.

On the spurs of the massive Mount Meru*
 The everlasting snowy ranges lie,
 Extending miles and miles beyond more miles.
 Piercing through clouds into the sky above,
 Its peaks thrust up in hundreds, glorious,
 Brilliantly glistening, countless, snowy-white;
 Flash upon flash of vivid lightning fleet.

The sun, high in his northern solstice hung,

With force of thousand rays concentrating,
 Pours down upon the mountain floods of heat,
 Furious as a billion thunderbolts,
 From peak to peak.

Behold! The radiant sun
 Swoons, as it were, in each. Then melts
 The massive mountain with its crested peaks!
 Down, down, it falls, with a horrific crash!
 Water with water lies commingled now;
 And all has passed like to a passing dream.

When all the many movements of the mind
 Are, by Thy grace, made one, and unified,
 The light of that unfoldment is so great
 That, in its splendour, it surpasses far
 The brilliance of ten thousand rising suns.
 Then, sooth, the sun of Chit † reveals itself.
 And melt away the sun and moon and stars,
 High Heaven above, the nether worlds, and all!
 This universe seems but a tiny pool
 Held in a hollow caused by some cow's hoof.

—This is the reaching of the region which
 Beyond the plane of the External lies.

Calmed are the clamours of the urgent flesh;
 The tumult of the boastful mind is hushed;
 Cords of the heart are loosened and set free;
 Unfastened are the bondages that bind;
 Attachment and delusion are no more!

Aye! There sounds sonorous the Sound
 Void of vibration. Verily! Thy Voice!

Hearing that Voice, Thy servant, reverently,
 Stands ever ready to fulfil Thy work.

The "I" exists.

When, at Pralaya time
 This wondrous universe is swallowed up;
 Knowledge, The Knower, and The Known, dissolved;
 The world no more distinguishable, now,
 No more conceivable; when sun and moon
 And all the outspent stars, remain no more;—
 Then is the state of Mahā-Nirvāna,—
 When action, act, and actor, are no more,
 When instrumentality is no more;
 Great darkness veils the bosom of the dark,—
 There the "I" exists. There I am present.

I! I am present!

At Pralaya time,
 When this vast universe is swallowed up,

† Knowledge.

† Delusion.

|| Such as pride and malice, the sixfold evil.

* The name of a fabulous mount in round which the planets are said to revolve.

Knowledge, and Knower, and the Known
Merged into one.

The universe no more
Can be distinguished or can be conceived
By intellect. The sun and moon and stars are not.
Over the bosom of the darkness, darkness moves
Intense. Devoid of all the threefold bonds
Remains the universe. Gunas are calmed
Of all distinctions. Everything deluged
In one homogeneous mass, subtle,
Pure, of atom-form, indivisible;—

There the "I" exists. There I am present.

Once again, I unfold myself,—that "I";
My "Sakti" is the first great note-full change.
The Primal Voice rings through the void— The Om;
Infinite Space hears that great vibrant sound;
The group of Primal Causes shakes off sleep;
New life revives atoms interminable;
Cosmic existence heaves and whirls and sways,
Dances and gyrates, moves towards the core,
From distances immeasurably far.
The animate Wind arouses rings of Waves

Over the Ocean of great Elements;
Stirring, falling, surging, that vast range of Waves
Rushes with lightning fury, Fragments thrown
By force of royal resistance, through the path
Of Space, rush, endless, in the form of spheres
Celestial, numberless. Planets and stars
Speed swift; and man's abode, the earth revolves.

At the Beginning. I, Th'Omniscient One,
I am! The moving and the un-moving,
All this Creation comes into being
By the unfoldment of My power supreme.
Perforce of My command, the wild storm blows
On the face of the earth; clouds clash and roar;
The flash of lightning startles and rebounds;
Softly and gently the Malaya breeze
Flows in and out like calm, unruddled breath;
The moon's rays pour their cooling current forth;
The earth's bare body in fair garb is clothed,
Of trees and creepers multitudinous;
And the flower a-bloom lifts her happy face,
Free from the drops of dew, toward the sun.

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DIVINE INCARNATIONS.—II.

BY

SWAMI RAMAKRISHNANANDA

VERY few people can control the mind;
but only by controlling it can you go
beyond it. Suppose there is a bull in your
way; you will have to control it and push it
away before you can go through the gate.
Mind is like a mad bull at the gate of God's
temple. It is such a big bull, such a strong
wayward bull, that even so great a warrior
as Arjuna said, "To curb it I regard as
difficult as to curb the wind."

So you see that it is no joke to control
the mind; yet to go to God we must have
to control the mind. But God is such an
infinitely loving Mother that, because we
have no power to go to Him, He comes to
us, His little children. He has already come,

as I told you before, as our father and
mother, as our Scriptures, also as the Gods in
our temples. Sometimes it happens, how-
ever, that these cease to be of use to us.
Father and mother become perverse, teachers
and Scriptures no longer help us, we even
get no help from God in the Temple and man
does not know which way to go. Then God
Himself has to come. He again brings forth
new teachers, explains the Scriptures prop-
erly and collects around Him devotees who
will know how to represent Him. Then He
goes away. Always is it like this.

When no one cares any more to read the
Scriptures, when no one cares any more
to go to the Temples, and perverse teachers

come forward to tell us that all our books are false, our ways of doing things are wrong, then God must come. The Christian missionary tells us that our fathers were fools and our grandfathers were greater fools and that our Scriptures are all false. He does not care to look at these Scriptures himself. He merely condemns them, and people listen because they do not care to think for themselves. They believe what is told them and throw away their Sacred Books. They give themselves up to the enjoyment of the senses and believe that life on this earth is all in all. They pooh-poo religion and regard it as irrational and foolish. Then, when the teachers have all become perverse, when His preachers have become useless, God Himself comes and shows that the Scriptures are truer than science itself. He shows certain wonderful phenomena at which people stare. These same people, who because they were unable to think for themselves and were led to believe the perverse teachers, now say: "Here is a man who, by what he does, shows that our ways and beliefs are false. Here is a man who is able to take people to God, and we have been disbelieving in God. Here is a man who can prove experimentally as true what we have been thinking to be mere false theory." So their belief comes back, they get the power to discriminate between the real and the unreal, and they find that the real side of themselves is not the body, or that which is related to the body.

This body of ours is born and in course of time it will die. Some may live one hundred years, some less; but generally it is said in our Scriptures that man lives for one hundred years. That which lives a limited time is unreal; but man, being real, must live for an unlimited time. This body which lives for a limited time is only an instrument in the hand of Self, which the dweller in the body. The Self sometimes takes up

this instrument in order to taste, touch, smell, see and hear. Do you read your books all the time? No. So in the same way, sometimes we use the body and sometimes we do not, as when we go to sleep. When a man goes to sleep he does not use his legs, he does not use his hands or his eyes or his ears; he has laid them aside, as it were, just as you may read a book for a number of hours, then you grow tired and lay it down. Book is also an instrument like the body.

These things the great Teachers come to teach us. This man-form of God comes to point out to us that we are only a dweller in the body, that the body is only an instrument. And when an instrument is broken, what do you do? You throw it aside and get a new one. When a book is torn or a knife is broken, you throw it away; so when the body becomes useless, the soul throws it away and gets a new one. You see sometimes that even a new body gets torn or hurt so that it is of no further use, just as a new book may get torn, and the soul must also throw that away. Ordinarily, however, the body grows useless when time has taken the power from the eyes, from the ears, from the tongue, from the mind. Such a body must then appear absolutely useless, and the soul has the tendency to throw it away and take another, with a new pair of eyes, with new ears, new tongue, new nose, and so on.

The next question that comes is: If the soul is beginningless and endless, it must have had other bodies, and after this one it must have still others; for when a man throws away this body, he still has many desires and so long as these desires are not satisfied, the soul will not rest. As long as these desires remain, therefore, he must have to take up other instruments and that instrument is the body. So long as you desire enjoyment, so long as you have the desire to go to many places, so long as you wish to

know more, you must get other bodies; because without the eye you cannot see beautiful forms, without the ear you cannot hear sonorous sounds, without the nose you cannot perceive sweet odours, and without the tongue you cannot taste good dishes. Until every desire is satisfied you will have to take another body. How long do you eat? As long as you are hungry. When your hunger is appeased even the best dishes do not tempt you. In the same way, so long as you have this hunger for enjoyment, for knowledge, for life, you will continue to take other bodies. Each body is like a mouthful; and as, when you eat, you go on taking mouthful after mouthful until no hunger remains, so you will go on taking body after body until all hunger for enjoyment, for knowledge and for life has gone. When you will be able to say, "All enjoyments are mine, all life is mine, I am self-existent, self-luminous, I cannot die, I am beginningless and endless," then you will not care for any more bodies. If you know this, what need have you for another instrument? When you have known all, enjoyed all, when you have a life that is endless, you will have no further use or desire for a body. Then you will be freed from repeated births and deaths. This is the state called Mukti.

This lesson also, the great Teachers come to teach. But when people forget this, they become perverse and immoral. They begin to think that there is no life after this, so "let us eat, drink and be merry," they say. "What is the use of these temples? Let us throw away the Gods and build a factory here. Why believe in the Scriptures? Why listen to the Teachers?" Such perverse people believe that with the death of the body they die. "Everything is transitory", they declare, "I also am transitory, I also am fleeting." When this becomes the case, all people live lives worse than the brutes do. At such a time God incarnates, the Infinite becomes finite. In order to become perceptible and accessible to all His children He assumes a form. And what kind of form? The most beautiful, the most charming. You always hear that the Avatāras were all very beautiful. You may say that a fish is not very beautiful. But utility was the question then. If a man comes to you and gives you something that saves your life, does he not

seem beautiful to you? So when that fish came with infinite love to save the world, he could not seem other than beautiful, just as the father will seem more beautiful to the baby than anyone else, although he may be very ugly to look at. Why? Because he satisfies all its wants. So the Saviour alone is truly beautiful.

The next form that God had to take was that of a tortoise. The tortoise is the ugliest of all animals, but because it saved so many souls from death it could not but seem very beautiful. It came about thus. All living beings were subject to death, as they are now, and they hated it very much. Even the gods wished to escape from death and everyone was asking how it could be done. The gods held a great conference in the north polar regions, situated on the northern axis of the earth. You know there is a line running from the pole star through the centre of the earth and its two poles which does not move. The pole star, you know, does not move. If you observe the heavens, you will see that all stars and heavenly bodies are moving round this line, which is called the celestial axis. This line alone is fixed and every other particle of which the universe is composed is describing a circle round this fixed unchanging line. In that secluded and least changing spot, the gods had their meeting. The gods are the least changing among living beings. They do not die as often as we do; they only die at the end of a cycle, so they need a more fixed place to dwell in, and heaven, their abode, is therefore situated somewhere around this celestial axis. Hence it was at the North Pole that the gods congregated to consider how all people might avoid death. Everyone was very much troubled on account of the fear of death, and for this reason the gods were trying to find out the means of escaping it. Vishnu, the Protector of the universe, came forward and said to them: "My friends, I can tell you how to avoid death. Churn the ocean steadily for a certain period, and out of it nectar will come; drink that and you will escape death." "Very well, Master," they all said, "we are very thankful to you." But what did the Lord mean?

(To be continued).

THE CONVENTION OF RELIGIONS IN INDIA

(Continued from page 94).

THE theses read on the first day were on Judaism, Zoroastrianism, Buddhism, Jainism and Brahmoism.

SECOND DAY'S PROCEEDINGS

(April 10th.)

After the concert followed a song in Bengali composed by Babu Girish Chandra Ghose, the celebrated dramatist of Bengal, called the song of Unity. It was sung by Babu Pulin Behari Mitra, of the Vivekananda Society.

Rai Narendra Nath Sen Bahadur then read out his printed address. He said that such a movement will greatly uplift the cause of India, and hoped that the idea of Brotherhood in India will be facilitated more by this movement than by any others that have been set on foot before this. He held that India's downfall was due to the decline of spiritual and moral force, and that this movement will give a happy turn to her at this very critical moment of our re-awakening national spirit. He deprecated all those political and other materialistic movements which had led to the riots between the Hindus and the Mahomedans, or between the Shias and the Sunnies, and strongly denounced the newly-introduced anarchist propaganda. He welcomed societies like the Geeta Society, the Devalaya, the Vivekananda Society, whose objects were to disseminate spiritual and moral truths. He showed from Buddha's sayings, that materialism is the cause of all bondage. It brings on the ruin of individuals and nations, even if they be highly developed in civilisation but lacking in righteousness. He maintained that all trouble and unrest in India would be gone if both the rulers and the ruled followed their respective religions in their proper spirit. He looked upon this Convention as a beginning of a great religious revival in India, in which, "Hindus, Buddhists, Parsees, Mahomedans, Christians and others, all children of the soil, will meet on a common platform to lift up their eyes to God and implore His aid to cleanse us of our impurities and to give us the spiritual grace necessary for our national well-being."

The theses read on the day were on Brahmoism (continued), Christianity, Islamism, Sikhism (in Hindi), and Deva Dharma.

THIRD DAY'S PROCEEDINGS

(April 11th.)

The attendance was largest on this day. After the concert, a Bengalee song, and then one in Hindi followed. The chairman of the committee

then announced that since the opening of the Convention a large number of letters and telegrams from diverse communities in India, testifying to the deep and widespread interest and sympathy evinced for it have been received, and among others was a letter from Jagatguru Sankaracharya of Puri.

Many of the theses could not be read, or were read in part, owing to the shortness of time. Those read were on: Anubhavadwaita Vedanta, Saiva Siddhanta, Ballavacharya, Vaishnavism, Ramanuja Vaishnavism, Arya Samaj, Theosophy, Soura Upasana, Saktaism, and Sanatana Dharma.

Babu Premananda Bharati spoke a few words about idol worship. He said: Every one by instinct is an idol-worshipper. When men love they idolise. In the material world people idolise money, power, and so on. Why not then idolise God? God is personal, nothing impersonal could be worshipped by man. Hindus, idolators though they are, have produced many great and good men. Lastly he said, that though different religions were represented in that hall, he could only see one people before him, viz., all lovers of God, whom he loved.

The reading of the theses being over, a resolution thanking the chairman and the committee for the trouble taken by them in connection with the convention, was proposed and carried with acclamation. Mr. Lakshmidass Nagoredass of Bombay said, that especial thanks were due to Bengal for the inauguration of the Convention, and for that reason the whole of India was proud of Bengal. The Swadeshi Movement also was referred to in this connection to the highest credit of Bengal. He then gave three cheers in the name of the Maharaja who presided, which were warmly responded to by the audience. Rai Chuni Lal Bose Bahadur, after thanking the president and the chairman of the committee, paid an eloquent tribute to the memory of the Swami Vivekananda, and expressed his satisfaction that the Master's idea was at last worked out.

Babu Sarada Charar Mitra, then rose to return the thanks to the proposers and the seconders. He also thanked severally all those bodies and persons to whom the Convention was indebted for their contributing valuable support and services to its management. He hoped that they would leave the hall as better men, casting aside any animosity they might have had against the religions of other communities, and that they would embrace each other in fraternal love. He then announced that the Convention was likely to meet again in December next, either in Madras or Bombay, and that Provincial Committees should be formed and they should communicate with the Central Committee at Calcutta. An English sonnet was then chanted.

The assembly broke up after the singing of a National Anthem in Hindi.

The delegates were entertained by Mr. R. N. Mukerjee at an 'at home' on Sunday evening, at the close of the Convention. The following day, some of the delegates from Madras, Bombay, and Punjab, went to the Belur Math and the Dakshineswar Temple, in the company of the members of the Vivekananda Society. They were entertained by the Sannyasins at the Belur Math.

As the theses will afford a good study of comparative religion to our readers, we shall briefly survey them here and in subsequent issues, touching the main points as put forth in each by the writers.

Judaism

By MR. J. A. ISSAC (Calcutta).

The name Judaism has been given to the religion of the Hebrews, by the Greco-Roman writers after the Second Commonwealth of the Hebrews, from the land (Judaea) they lived in. The fundamental principle of Judaism is the One Absolute Being or Spirit, above all limitations, who calls Himself 'I am that I am.' "Man is regarded as a free agent, he has choice between good and evil. Universal Brotherhood is one of the most prominent features of this religion. Charity is strongly enjoined even to enemies. Duties of man to man, constituting the social and domestic virtues, are very strongly urged in the Commandments. The writer strongly emphasises the universal scope of Judaism, and its spirit of toleration. "God's message to Moses implied Fatherhood of God. The prophets Isaiah and Micah preached universal peace, brotherhood and happiness. "Socrates' 'Know thyself' is simply an echo of Solomon's 'Seek wisdom.'"

The writer then proceeds to mention the influence that Judaism has exerted on other religions. "At the revival of Zoroastrianism the Israelites were living in Babylon (the trading centre between India, China and Phœnicia) which, Ernest Renan says, was a principle religious centre of Buddhism and also that Buddha was a Chaldæan sage. Thus Judaism had an opportunity of throwing its lustre on the three great religions of the time viz., Zoroastrianism, Confucianism and Buddhism." Again, "It is an indisputable fact that Judaism is the mother of Christianity and Islam."

Next, the writer refers to the fact that Judaism has outlived the successive persecutions of Babylon, Assyria, Persia, Greece, Egypt and Rome against it. "Scattered all over the world, the Jews have led science, commerce, art and literature."

The writer holds that just as the Bible is a sacred book, so all Scriptures that teach great moral

truths and elevate man and inspire him with the love of truth, light &c., must be held sacred and as revelations of God; further, that the great thinkers and discoverers of the world, e. g., Newton, Shakespeare, Franklin and others, should be looked up to as great minds receiving His impressions.

Speaking of Salvation the writer says, "Not the creed but the deed is the cardinal principle in Judaism. The non-observance of ceremonials and rituals does not affect its fundamental principle. Virtue is virtue, morality is morality regardless of the heart they abide in. What makes one a good Jew, makes another a good Hindu, and a third a good Christian, and so on."

With reference to the Jewish Prayer he goes on: "To the Jew the house of prayer is not the gate to heaven but the gate to righteousness." "We take God to be our King, every man His priest, every table an altar, and every meal a sacrifice."

It is absurd, according to the writer, to think that there is but one true religion and all others false. "We realise the necessity of variation of forms to meet the requirements of multifarious conditions, temperaments, tastes, minds, climates, and civilisations. Religion is simply a matter of education. Far be it from us to argue for uniformity; it would be a contradiction to God's laws and works. We plead for unity and not for uniformity. Underlying all forms and ceremonials there lieth beneath, one Eternal Reality, one essential truth, one source of happiness, one infinite love."

"Let us then resolve to recognise this sacred relationship after centuries of separation, and destroy the Chinese walls which have been raised in utter ignorance, and instead let us unite in tearing the gorgeous temple of humanity, universal brotherhood, universal republic, love, light and liberty."

Judaism

By REV. M. E. D. COURSE (Calcutta).

The writer begins his thesis with the head line—"The Mother of Wisdom Religion of the World." After enunciating the Monotheistic Doctrine he says, that the relation between God and man should be that of a just Lord and loving Father, and a faithful servant and grateful son, and between man and man as brothers, "to love and to do unto them as we wish them to love and do unto us."

The Ten Commandments are described as follows:—1. To know and acknowledge one Eternal Omnipotent God and Saviour. 2. To refrain from worshipping false gods. 3. To use the name of God with due reverence, and to avoid blasphemy, false speech, oaths &c. 4. To observe

the Sabbath (lit. rest) day (Saturday, according to the Jews),—devoting the day to the worship of God. The other sacred days to be observed are (a) the Passover, (b) the Pentecost, (c) the Day of Memorial to celebrate the New Year, (d) the Day of Atonement, and (e) the Feast of Tabernacles (Harvest-tide). 5. To love, respect and obey parents, and to be dutiful towards elders, superiors, equals and inferiors, in all our relations to them. 6. To avoid everything that injures or destroys life, and to do all lawful endeavour to preserve life. 7. To be pure, chaste and modest in all our thoughts, words and actions. 8. Not to take away what belongs to others, and to be honourable in all our dealings. 9. To refrain from bearing false witness, false rumours, backbiting &c. 10. Not to indulge in envy or avarice, and to be content with one's lot. "Usury is forbidden by the Jewish Code."

As regards Salvation Judaism teaches, "That it is obtainable only through one's own deeds and merits, virtue bringing its own reward and vice its own punishment. No intermediary is recognised between man and God. Each person has to be responsible for his own sins." Salvation, however, is equally obtainable by pious and righteous men of other creeds. "Judaism makes it obligatory on every one to pray daily for the spiritual progress of the world." Their prophets preached to Jews and Gentiles alike. The Jews "do not pray for the conversion of other people to Judaism, nor that sinners may perish, but the world may turn unto God."

The writer, in conclusion, sums up the thirteen fundamental articles of Jewish faith as follows:—

1. Extolled be the living God, and praised be He; He existeth, but His existence is not bounded by time.
2. He is One, but there is no unity like unto His unity; He is incomprehensible, and also His unity is unending.
3. He has no material form, He is incorporeal and we cannot compare His holiness to aught that is.
4. He existed before all things that are created; He is the first, but there is no beginning to His existence.
5. Behold! He is the Lord of the world; and through all the Creation, He evinceth His mighty power and dominion.
6. The inspiration of His prophecy did He bestow on the men of His peculiar and glorious people.
7. There never arose a prophet in Israel like unto Moses who beheld God's similitude.
8. A true Faith hath God given to His people, by the hand of His prophet, who was faithful in His house.
9. God will never alter nor change His Law for any other.
10. He beholdeth and knoweth all our secrets; for He vieweth the end of a thing at its commencement.
11. He rewardeth the pious man according to his works; and punisheth the wicked,

according to his wickedness. 12. At the end of day He will send One Anointed, to redeem those who hope for the accomplishment of His salvation. 13. God in His great mercy will revive the dead. Blessed be His glorious name, praised forevermore.

Judaism

By REV. N. E. DAVID, (Calcutta).

The Israelite religion existed long before Moses the Law-giver. The term 'Israel' was given at the time of Jacob, meaning one who has become spiritually perfect and obtained Life Eternal.

The writer sums up the fundamental principle of the religion under three heads:—

1. Pre-existence and immortality of the soul;
2. Universal brotherhood of love;
3. Virtue brings its own reward and vice its own punishment, and Salvation is obtainable only through one's own works and merits."

The writer then goes on to describe the Universality and lofty scope of the religion. "Human nature being a radiation of the Universal Soul, all men have spiritually and physically the same origin, hence one should love his fellowmen." "The Universe is not His dwelling place, but it is *in* and *within* Himself."

Charitable deeds are enforced by the Law, "He that has mercy on the poor honoureth his Maker." "He that hath pity upon the poor lendeth unto the Lord." On Sabbaths and Feasts the beasts also should have rest. "No man shall sit down to his meal until seeing that all the animals dependant upon his care have been provided for." "The Torah (Divine Law)," says the Talmud, "begins with loving-kindness and ends with loving-kindness," which is one of the pillars upon which the world rests. "Real wisdom" the sages say, "is to judge liberally, to think purely and to love fellow-beings."

The religion of the Israelites, the writer holds, is preached for all the world. "What a glorious Kingdom of Heaven is that whose gates are thrown wide open to the flowers of humanity, the pure and godly of all nations, to enjoy life eternal and happiness unalloyed and bliss everlasting!"

The thesis is brought to a conclusion with the remark that the Israelites look forward to the day "when earth will be full of the knowledge of God and united by the sacred tie of universal brotherhood and love under one Living God and one Law....." and the wolf will dwell with the lamb, the leopard will lie down with the kid....."

Zoroastrianism

By. JIVANJI JAMSHEDJI MODI Esq. B. A., (Bombay).

The thesis has been styled, *Zoroastrianism: Its Puritanic Influence in the Old World*. The paper being a lengthy one, portions only from it were read before the Convention. The first portion contains statements implying that the Hindus and the parsees of the present day are descendants of a common race, the Aryans, who inhabited Central Asia and originally worshipped a common God. They spoke the same language and followed the same religion. In support of his statement the writer quotes Western scholars interested in Eastern Scriptures, and Dr. Haug, in particular, who gives the following proofs of the common origin of the Hindus and Parsees:—

1. Common names of Divine Beings.
2. Common names of Heroes and their common legends.
3. Common Sacrificial Rites.
4. Common Religious Observances.
5. Common Domestic Rites.
6. Common Cosmographical opinions.

Subsequently, the ancestors of the Hindus migrated to India and those of the Parsees to Persia. The cause of this 'Schism' as the writer styles it, was that the former took to worshipping many gods, while the latter stuck to one, and they separated from their brothers owing to their "puritanic tendencies" and their efforts to purify religious notions. The 'Schism' occurred sometime before Zoroaster, but it was he whose teachings formed the basis of the religion that bears his name. The following quotation from Dr. Haug illustrates the main theme of the Schism:—

"In the Vedas, as well as in the older portions of the Zend-Avesta (see the Gathas), there are sufficient traces to be discovered that the Zoroastrian religion arose out of vital struggle against the form which the Brâhmanical religion had assumed at a certain early period.... This circumstance cannot be merely accidental, the less so, as we find the word 'Asura' (Ahura in the Avesta) used in the older Vedic hymns in a perfectly good sense, and as a name of several Devas themselves, which fact clearly shows that there must have been once a vital struggle between the professors of the Devas and those of the Ahura religion, in consequence of which the originally good meaning of Asura was changed to a bad one."

The Zoroastrian religion is mono-theistic. The Supreme Being is called "Ahura," "Mazda" or "Ahura Mazda," "Ahura" meaning the Lord of Existence and "Mazda," the Great Knower, the Omniscient Lord. Ahura Mazda is conceived of as having two influences at work under Him, viz., the Spirit of Creation and the Spirit of Destruction. The two influences acting upon a man's thoughts,

words and deeds cause good mind or bad mind, and produce good thoughts, good words and good actions, or bad thoughts, bad words and bad actions respectively. "These three are the pivots on which the moral structure of Zoroastrianism turns."

The Zoroastrians worship the Ahura Mazda in fire, which is regarded as His most suitable representative. "In the eyes of a Parsee, the brightness, activity, purity and incorruptibility of the fire bear the most perfect resemblance to the nature and perfection of the Deity." The fire is worshipped in a special chamber of the Fire Temple of the Parsees, where it is kept burning day and night. The purification of the fire is effected in the following way: "Fires from various places of manufacture are brought and kept in different vases. Great efforts are also made to obtain fire caused by lightning. Over one of these fires a perforated metallic flat tray with a handle attached to it is held. On this tray are placed small chips and dust of fragrant sandal wood. These chips are ignited by the fire underneath, care being taken that the perforated tray does not touch the fire. Thus a new fire is created out of the first fire. Then from this new fire another one is created by the same process, again another, and so on until the process is repeated nine times. The fire thus prepared after the ninth process is considered pure. The fires brought from other places of manufacture are treated in a similar manner. The purified fires are all collected together upon a large vase, which is put into its proper place in a separate chamber."

To a Parsee this elaborate process of purifying the fire,—which is "pure by itself," "the noblest of the creations of God" and "the best symbol of the Divinity," "before it can be put upon its exalted position," means how much more purification is needed by a poor, weak, mortal man for an exalted position in the next world. Fires collected from men of different grades of society similarly impress the Parsee with the idea of equality of all men, provided they are purified. Again, when the priest at the temple, hands over to the devotee some ashes from the Holy Fire to be put upon his head, the worshipper feels that just as the brilliant and shining fire, after spending its sweet aroma all around, has at last been reduced to ashes, so it is for him to remember that it is his duty also to spread the fragrance of charity and good deeds before his end comes. "In short, the sacred fire burning in a fire temple serves as a perpetual monitor to the Parsee standing before it, of piety, purity, humility and brotherhood."

The Parsee however is not restricted to any particular place for his prayers or to wait for a priest to say them.

The thesis is brought to a conclusion with the mention and explanation of the custom of *disposai*

of the dead with the Parsees. The dead bodies are exposed on mountain tops to be devoured by vultures, the bones &c., being left to be dried by sun and air. The writer says that this custom though a very ancient one and mentioned in the Avesta, was not followed universally for a long time, as some used to bury their dead after having covered the bodies all over with wax, to avoid defilement of the earth. The principle might have been copied from nature, or from sanitary considerations, as cremation (the practice with the ancient Aryans) would pollute the sacred fire.

A great deal of importance is attached by ancient Iranians to the purification of the body and the Avesta is replete with injunctions to preserve health. It does not "enjoin any kind of fasting, celibacy, asceticism or the like. It preaches optimism. It teaches that God has created all things for the reasonable enjoyment of life, the idea of 'duty' being not lost sight of."

Zoroastrianism

By MR. DHANJISAH MEHERJIJIJI MADAN.

Joint Hon. Secretary, Gatha Society, Bombay.

This thesis is styled: Revelation considered as a source of religious knowledge (with special reference to the Zoroastrian religion). It was not read before the Convention.

The writer begins with the remark that while the religious thoughts owe their origin to the East, the West deserves the honour of systematising them and putting them on a scientific basis.

The thesis is entirely restricted to the consideration of the sources of the knowledge of Zarathustra,—whether it may have come as revelation from God, the Ahura Mazda, or whether it was the outcome of the highly developed and meditative mind of Zarathustra.

Revelation is defined to be a source of knowledge, "the chief characteristic of which is that it presents men with mysteries *which are to be believed even when they cannot be understood.*"

The writer refers to Christianity as the type of a revealed religion. Coming to the subject proper, the writer speaks of the prevailing belief amongst some of his co-religionists regarding the miracles said to be wrought by Zarathustra,—e. g., of the fire brought from heaven and carried in his hands, of the rod of authority entrusted to him in the form of a knotted stick, of twenty-one books brought from heaven for enlightening the minds of men, and so forth; all these are considered by him to be myths. He urges that there is no mention of the fire in heaven or the thousand and one miracles in the oldest of the Scriptures, such as the Gāthās, or even in the later Avesta, and he argues that

these have been introduced by later writers out of their own imaginations.

The writer then exemplifies by quotations from the Gāthas, Zarathustra's own words, that the excellence of the faith is based upon universality and the rational tone of its doctrines. Zarathustra was born and lived his life like a human being in all respects. He had his trials and difficulties, and he got above them not by any supernatural powers, nor did he ask God, anywhere, to vouchsafe to him abilities to perform miracles, but he said, "To Thee in grief I cry, O Lord, vouchsafe Thy grace to me, as friend bestows on friend, showing me with pureness the best riches of the good mind." (Yasna XLVI. 2.)

It was by means of the good mind and by the force of argument that Zarathustra sought to convince his contemporaries. He never asserted anything to be implicitly believed in without question.

Religion is defined by Zarathustra as comprising the "Laws propounded from the brain of a genius through the understanding of the immutable laws pervading the universe," and this genius is described to be "like Ahura Mazda" and so also, one who devotes his whole life to the betterment of the cause of this world, is similarly termed. So it rather follows that God has given us qualities by the proper development of which we are able to approach Him or His Nature. The writer admits that prophets and poets surely come to earth with a certain mission, but that does not imply, according to him, that they are divinely inspired. Regarding the prophetship of Zarathustra it is mentioned in the Gāthas that, in reply to the prayer of the universe to Ahura Mazda for one from above to guide the affairs of the world, Spitama Zarathustra by his own excellence has been able to win the appreciation of the Almighty and, as such, deserved to be the leader of man and nature. "In chapter XLVIII of the Yasna we are told, that the intelligent ones find all the deepest doctrines of Ahura Mazda unfolded to them through the wisdom which results from the good mind." Further the writer points out, that unlike Jesus Christ and Mahommed, who declared themselves to be Divine manifestations, Zarathustra never put forth such a claim.

Judging from the above the writer concludes "that the religion taught by Zarathustra was not a Divine Revelation, but that by force of his own personality and excellence and supremacy over all others of his time, Zarathustra was able to win for himself an audience sufficient to make a start—and an efficient start—for the propagation throughout the length and breadth of the universe, of the system of religious belief that owed its origin to his own genius and intellectual powers."

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(To be continued).

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

MR. S. P. Sinha, Advocate General of Bengal, has been made the Legal Member of the Viceroy's Executive Council, in succession to Sir Henry Erle Richards.

SWAMI Nirmalananda has taken over the charge of the Bangalore centre of the Ramakrishna Mission from Swami Atmananda, and delivered a lecture in Hindi which was much appreciated.

A NOVEL feature in Hindu preaching was recently introduced at the Manipal Vivekananda Sabha, when the learned Sri Sangatasuppayar delivered a lyrical address illustrated by pictures shown by the magic lantern depicting scenes in the life of Manikkavasaga Swami. The pictures were especially painted by Mr. S. Santhirasegarampillay, a rising artist, of Southern India.

WE acknowledge with thanks the following new magazines received :

1. Vedanta. The New York Vedanta Society
2. The Voice of Freedom. The San Francisco Vedanta Society.
3. The Sanctuary. London.
4. Sri Krishna Review. Srirangam.
5. Devalaya (Bengali). Calcutta.

WE very much regret to record the death recently of Mr. M. C. Alasinga Perumal Iyengar B. A., of Madras at the age of 45. He was one of the staunchest adherents of the Swami Vivekananda, and one of the enthusiastic band of Madras youths who helped Swamiji, by collecting funds for his passage to America, to appear at the Chicago Parliament of Religions in 1893. Mr. Alasinga was the Headmaster of the Pachaiyappa's High School, Madras, and was known for his unselfish devotion to the cause of the Ramakrishna Mission. He, with others, started the 'Brahmavadin' under the direction of Swamiji, and for sometime edited and managed the paper with great ability. *Requiescat in pace.*

THE river Niagara is frozen from bank to bank, and electrical companies with works on the Great Falls have lost £250,000 owing to the stoppage of power. Many works, wharves and piers are being crushed by ice, and railway lines have been submerged, while the bridge over the Falls is threatened with destruction. The damage caused so far is estimated at £300,000.

THE Birthday of Adya Sri Sankaracharya was celebrated at various places in Maharashtra, and Gujraht, Belgaon, Pachapur, Harihar, Mungur, Gadag, Navalgund, Nargund, Gudneri, Keniwad, are some of the places where the birthday was commemorated. At Hultli, the day was celebrated with more ceremony and eclat, the programme occupying six days; many lectures and Puranas were delivered and the value of Sri Sankaracharya's work explained.

WE have received the first half-yearly report of the Vivekananda Students' Hall of Seremban, Federated Malay States, and are glad to notice the good start it has made. There are now 53 members on the roll; 15 weekly meetings were held, at some of which lectures on Vedanta philosophy were delivered, and at others, lectures of Swami Vivekananda were read and explained. A series of public lectures were also delivered at the Students' Hall. We wish the institution all success.

HIS Honour the Lieutenant-Governor of Bengal has been pleased to pay a personal contribution of Rs. 200 in aid of the Ramakrishna Society Anath Bhandar, Calcutta, and has conveyed his recognition and appreciation of the useful work that is being done by the Bhandar in the way of ministering to the requirements of the poor and the needy.

THE Bengal Government has also recently been pleased to sanction to the Bhandar, a State grant of Rs. 200.

FROM England Dr. J. C. Bose went to America in October last, and spent most of the winter in Cambridge, giving a number of lectures there; but he has lectured also in New York (at Columbia University), in Baltimore and Washington, and in the West, at Chicago University and the State Universities of Illinois, Michigan, and Wisconsin. He came back to England in March last. He is

accompanied in his travels by his wife, a lady of culture and of influence in Brahmo circles in Calcutta, who has been making a study of educational, social, and religious thought and methods of work in America, with a view to turning the knowledge thus gained, to practical use on her return to India.

THE Indo-European Trading Society, Ltd., 147, Strand, London, W. C., which was registered in May 1908 by Indian gentlemen to act as agents for Indian principals, and which is a patriotic, and not less a business venture, has shown very satisfactory progress in its short career. Its main object is to place before the British public articles of Indian art, manufacture and produce, so as to create a demand for them in the United Kingdom and Europe, and to send European machineries with the latest improvements to India for the manufacture of Indian goods. Their exhibits have been much appreciated by English and French experts, as well as the public at large, in the last Franco-British Exhibition.

UNDER the direction of the Vedanta Society of New York, a subscription entertainment to raise funds for assistance of sufferers from the recent earthquake in Italy, was given on Wednesday evening (Jan. 27), at Duryea's Hall. The programme was particularly interesting. Mr. Edwin Markham favoured an enthusiastic audience by reading his powerful poem "Lincoln," which, on the birthday of that great man, was published by five syndicates of newspapers. Mrs. A. Bose, delighted the gathering by singing Indian songs to the accompaniment of harmonium and violin. A large sum was realised, to which was added a substantial amount secured through the personal efforts of a student. — *Vedanta*, New York, Jan.-Feb. '09.

Dr. Alexis Carrel, of the Rockefeller Institute, in an address to the American Philosophic Society, draws attention to some of the marvels of modern surgery. Among the cases cited was that of a man whose injured knee-joint had been successfully replaced by a sound one taken from a dead body. Another was that of a cat whose kidneys had been replaced by those of another. A fox-terrier, again, having lost a leg, this was replaced by one taken from a dead companion. The dog

was able to run about as usual. And Dr. Carrel finds that the parts of the dead organism can be kept for an indefinite time, and still be successfully substituted for those of the living. They must be put in refrigerators and kept in hermetically sealed tubes a little above freezing point.

THE following press communique was issued from Belvedere: "His Honour the Lieutenant-Governor has learnt with great regret of the sudden and unexpected death of Mr. N. N. Ghose, Barr-at-Law, editor of the "Indian Nation," and Principal of the Metropolitan Institution. Sir Edward Baker had known Mr. Ghose for more than twelve years in various public capacities, and had always been impressed by his high personal character, his clear political insight and his earnestness of purpose. The paper of which he was editor, was uniformly characterised by outspoken sincerity, lofty principles and distinction of style in a degree that is rarely found in any country in the world. His premature death is a sincere loss to the best interests of Indian journalism."

PROFESSOR Lees-Smith of Bombay spoke a few feeling words of farewell at the end of his last lecture, in which he advised Indians to cultivate confidence in themselves and in one another. "What you need is," he said, "confidence, confidence in each other, confidence in yourselves. Confidence in each other, because co-operation is the test of civilisation and you must co-operate with mutual trust. The man who by shady transactions, by sharp practice in business, diminishes the trust of the Indian nation, is not only a scoundrel, but is an enemy of the Indian people. You need confidence also in each other, you need to do things for yourselves, instead of always depending upon Britain and the Government. You need to strike out new paths and to pioneer new methods of progress. If you can do that, you will then, I believe, be able to teach mankind a lesson, because you have it in your power, if you are careful of your own characters, by acquiring that in which Great Britain is strong, her confidence and her enterprise, to at the same time avoid the ferocity, the cruelty and the heartlessness of those who compete in the struggle which disfigures Western civilisation. If you can do that, you will succeed in rising to be one of the proudest nations of the earth."

Srimad-Bhagavad-Gita.

॥ अष्टादशोऽध्यायः ॥

EIGHTEENTH CHAPTER

अर्जुन उवाच ॥

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ॥

त्यागस्य च हृषीकेश पृथक्केयिनिपूदन ॥१॥

XVIII. 1.

अर्जुनः Arjuna उवाच said :

हृषीकेश O Hrishikesha महाबाहो O mighty-armed
केशिनिपूदन O slayer of Keshi संन्यास of Sannyāsa
त्यागस्य of Tyāga च as also पृथक् severally तत्त्वम्
the truth वेदितुं to know इच्छामि I desire.

Arjuna said :

I desire to know severally, O mighty-armed,
the truth of Sannyāsa, O Hrishikesha, as
also of Tyāga, O slayer of Keshi.

[Sannyāsa and Tyāga both mean renunciation.
Keshi—was an Asura.]

श्रीभगवानुवाच ॥

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ॥

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२॥

XVIII. 2.

श्रीभगवान् The Blessed Lord उवाच said :

कवयः The sages काम्यानां of Kāmya कर्मणां (of)
actions न्यासं the renunciation संन्यासं (as) Sannyāsa
विदुः understand विचक्षणाः the wise सर्वकर्मफलत्यागं
the abandonment of the fruits of all works त्यागं (as)
Tyāga प्राहुः declare.

The Blessed Lord said :

The renunciation of Kāmya actions, the
sages understand as Sannyāsa ; the wise
declare the abandonment of the fruits of all
works as Tyāga.

[Kāmya—which are accompanied with a desire
for fruits.]

त्याज्यं दोषयदित्येके कर्म प्रादुर्मेनीषिणः ॥

यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥३॥

XVIII. 3.

एके Some मनीषिणः philosophers कर्म (all) action
दोषयत् as an evil इति that त्याज्यम् should be
relinquished प्राहुः declare अपरे others च whilst
यज्ञदानतपः कर्म the work of Yajna, gift and austerity
न न त्याज्यं should be relinquished इति that.

Some philosophers declare that all action
should be relinquished as an evil, whilst
others (say) that the work of Yajna, gift
and austerity, should not be relinquished.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ॥

त्यागो हि पुरुषत्रय्यत्र त्रिविधः सप्रकीर्तितः ॥४॥

XVIII. 4.

भारतसत्तम O best of the Bharatas पुरुषत्रय्यत्र O tiger
of men तत्र about that त्यागे in relinquishment मे
from Me निश्चये the final truth शृणु hear त्यागः re-
linquishment इति for त्रिविधः of three kinds सप्रकीर्तितः
has been declared (to be).

Hear from Me the final truth about
relinquishment, O best of the Bharatas. For
relinquishment has been declared to be of
three kinds, O tiger of men.

यज्ञदानतपः कर्म न त्याज्यं कर्तव्यमेव तत् ॥

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

XVIII. 5.

यज्ञदानतपः Yajna, gift and austerity कर्म the work
न न त्याज्यं should be relinquished तत् it कर्तव्यम्
should be performed एव indeed यज्ञः Yajna दानं
gift तपः austerity च and एव indeed मनीषिणां to the
wise पावनानि are purifying.

The work of Yajna, gift and austerity
should not be relinquished, but it should in-
deed be performed ; (for) Yajna, gift and
austerity are purifying to the wise.

एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च ॥

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥६॥

XVIII. 6.

पार्थ O Pārtha एतानि these कर्माणि works अपि even तु but संगम् attachment फलानि the fruits च and त्यक्त्वा leaving कर्तव्यानि should be performed इति such मे My निश्चय certain उत्तमं best मने conviction.

But even these works, O Pārtha, should be performed, leaving attachment and the fruits ; — such is My best and certain conviction.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ॥

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥

XVIII. 7.

नियतस्य Of obligatory कर्मणः (of) action तु but संन्यासः the renunciation न not उपपद्यते is proper मोहात् from delusion तस्य of the same परित्यागः abandonment तामसः Tāmasic परिकीर्तितः is declared (to be).

But the renunciation of obligatory action is not proper. Abandonment of the same from delusion is declared to be Tāmasic.

[Since it is purifying in the case of the ignorant.]

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ॥

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

XVIII. 8.

दुःखं (It is) painful इति because एव only काय-क्लेशभयात् from fear of bodily trouble यत् which कर्म action त्यजेत् relinquishes इति he राजसं Rājasam त्यागं relinquishment कृत्वा performing त्यागफलं the fruit of relinquishment न not एव indeed लभेत् then obtains.

He who, from fear of bodily trouble, relinquishes action, because it is painful, thus performing a Rājasic relinquishment, he obtains not the fruit thereof.

[Fruit, i. e., Moksha, which comes out of the renunciation of all actions accompanied with wisdom.]

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ॥

संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ९

XVIII. 9.

अर्जुन O Arjuna संगं attachment फलं fruit च एव and त्यक्त्वा leaving कार्यम् it ought to be done इति because एव only यत् which नियतं obligatory कर्म

action क्रियते is performed सः such त्यागः relinquishment सात्त्विकः Sātvic मतः is regarded as.

When obligatory work is performed, O Arjuna, only because it ought to be done, leaving attachment and fruit, such relinquishment is regarded as Sātvic.

न द्वेष्ट्यकुशलं कर्म कुशले नानुयजते ॥

त्यागो स त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥

XVIII. 10.

रात्वसमादिष्टः Endued with Satva मेधावी with a steady understanding छिन्नसंशयः with his doubts dispelled त्यागी the relinquisher अकुशलं disagreeable कर्म action न not द्वेष्टि hates कुशले to an agreeable one न nor अनुयजते is attached.

The relinquisher endued with Satva and a steady understanding and with his doubts dispelled, hates not a disagreeable work nor is attached to an agreeable one.

नहि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ॥

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥११॥

XVIII. 11.

देहभृता By an embodied being अशेषतः entirely कर्माणि actions त्यक्तुं to relinquish न नहि indeed शक्यं can be यः who तु but कर्मफलत्यागी relinquisher of the fruits of action सः he त्यागी relinquisher इति thus अभिधीयते is called.

Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a relinquisher.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ॥

भक्ष्यत्यागिनां प्रेक्ष्य न तु संन्यासिनां कश्चित् १२

XVIII. 12.

अत्यागिनां To non-relinquishers प्रेक्ष्य after death अनिष्टं disagreeable इष्टं agreeable मिश्रं mixed च and त्रिविधं threefold कर्मणः of action फलं fruit भवति accrues तु but संन्यासिनां to relinquishers कश्चित् ever न not.

The threefold fruit of action—disagreeable, agreeable and mixed,—accrues to non-relinquishers after death, but never to relinquishers.

पंचैतानि महाबाहो कारणाणि निबोध मे ॥

सांख्ये कृतांते प्रोक्तानि सिद्धये सर्वकर्मणाम् १३

XVIII. 13.

महाबाहो O mighty-armed सांख्ये in the wisdom कृतांते which is the end of all action सांख्येणां of all works सिद्धये for the accomplishment प्रोक्तानि as declared एतानि these पंच five कारणाणि causes मे from Me निबोध learn.

Learn from Me, O mighty-armed, these five causes for the accomplishment of all works as declared in the wisdom which is the end of all action :—

[Wisdom : *Sāṅkhya*,—literally, in which all the things that are to be known are expounded, therefore, the highest wisdom.]

अग्निष्टानं तथा कर्ता करणं च पृथग्विधम् ॥

विविधाश्च पृथक्चेष्टा देवं चैवात्र पंचमम् ॥१४॥

XVIII. 14.

अग्निष्टानं The body तथा also कर्ता the agent पृथग्विधे various कामे the senses विविधाः of a manifold kind पृथक् different चेष्टा functions अत्र of these पंचमे the fifth देवं the presiding divinity च एव and also.

The body, the agent, the various senses, the different functions of a manifold kind, and the presiding divinity, the fifth of these ;

[Presiding divinity : Each of the senses has its god who presides over it, i. e., by whose aid it discharges its own functions; e. g. the Aditya (Sun) is the presiding divinity of the eye, by whose aid it sees and acts; and so on with the other senses.]

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ॥

न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः ॥१५॥

XVIII. 15.

नरः A man शरीरवाङ्मनोभिः by (his) body, speech and mind यत् whatever न्याय्यं right वा or विपरीतं the reverse कर्म action प्रारभते performs एते these पंच five तस्य its हेतवः causes.

Whatever action a man performs by his body, speech and mind—whether right or the reverse—these five are its causes.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ॥

पश्यत्यकृतबुद्धित्वाच्च स पश्यति दुर्मतिः ॥१६॥

XVIII. 16.

एतं Thus सति being तत्र there (the case) केवलं the absolute आत्मानं the Self तु verily अकृतबुद्धित्वाच्च through a non-purified understanding यः who कर्तारः as the agent पश्यति looks upon तः he दुर्मतिः of perverted mind न not पश्यति sees.

Such being the case, he who, through a non-purified understanding, looks upon his Self, the Absolute, as the agent,—he of perverted mind sees not.

यस्य न हं कृतो भावो बुद्धिर्यस्य न लिप्यते ॥

हत्वापि स इमाल्लोकाश्च हन्ति न निबध्यते ॥१७॥

XVIII. 17.

यस्य For whom अहंकृतः of egoism भावः the notion, न not यस्य whose बुद्धिः intelligence न not लिप्यते is affected तः he इमांश्च these लोकांश्च peoples हत्वा killing अग्नि though न not हन्ति kills न nor निबध्यते is bound.

He who is free from the notion of egoism, whose intelligence is not affected (by good or evil), though he kill these peoples, he kills not, nor is bound (by the action).

He whose self-consciousness, by the force of long, strenuous, and properly-trained self-concentration, is ever identified with Brahman, and not with the five causes of action as mentioned in Sloka 14,—he whose self-consciousness never mistakes itself with the body, mind and the like, even when performing physical acts,—he is ever free from the taint of action.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ॥

करणं कर्म कर्तृति त्रिविधः कर्मसंग्रहः ॥१८॥

XVIII. 18.

ज्ञानम् The knowledge ज्ञेयम् the known परिज्ञाता the knower त्रिविधाः the threefold कर्मचोदना the cause of action करणं the instrument कर्म the object कर्ता the agent इति the त्रिविधः threefold कर्मसंग्रहः the basis of action.

The knowledge, the known and the knower form the threefold cause of action. The instrument, the object and the agent are the threefold basis of action.

[Basis because the threefold action inheres in these three.]

ज्ञानं कर्म च कर्ता च त्रिष्वैव गुणमेवतः ॥

श्रोत्रादेः गुणसंस्थाने यथावच्छृणु ताम्यपि ॥१६॥

XVIII. 19.

गुणसंस्थाने In the (science of) enumeration of the Gunas (Sāṅkhya-philosophy) ज्ञानम् knowledge कर्म action च and कर्ता agent च and गुणमेवतः from the distinction of Gunas त्रिष्वैव of three kinds एव only श्रोत्रादेः are declared (to be) तानि them अपि also यथावच्छृणु duly hear.

Knowledge, action and agent are declared in the Sāṅkhya philosophy to be of three kinds only, from the distinction of Gunas: hear them also duly.

[*Sāṅkhya*: the Science of the Gunas by Kapila. Though there is a conflict in the matter of supreme Truth—the oneness or non-duality of Brahman—between the Vedānta and the Sāṅkhya, yet the Sāṅkya view is given here, because it is an authority on the science of Gunas.

Duly—described according to the Science, according to reason.]

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ॥

अविमक्त विमक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् २०

XVIII. 20.

येन By which निमिक्तम् in the separate सर्वभूतेषु in all beings अविमक्तं inseparable एकं the one अचरम् indestructible भावं substance ईक्षते is seen तत् that ज्ञानं knowledge सात्त्विकं to be Sātvic विद्धि know (thou).

That by which the One Indestructible Substance is seen in all beings, inseparable in the separated, know that knowledge to be Sātvic.

[*Inseparable*: undifferentiated; permeating all.]

बुधस्त्वेन तु यज्ज्ञानं नानामावान्पृथग्विधात् ॥

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥

XVIII. 21.

बुधस्त्वेन As different from one another तु but च which ज्ञानं knowledge सर्वेषु in all भूतेषु (in) beings पृथग्विधात् of distinct kinds नानामावात् various entities वेत्ति knows तत् that ज्ञानं knowledge राजसं as Rājasic विद्धि know (thou).

But that knowledge which sees in all beings various entities of distinct kinds as

different from one another, know thou that knowledge as Rājasic.

[*Entities*: Souls.

Different from one another: Different in different bodies.]

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्रमेहेतुकम् ॥

अतस्त्वायं बह्वर्पं च तत्तामसमुदाहृतम् ॥२२॥

XVIII. 22.

यत् Which तु but एकस्मिन् to one single कार्य effect कृत्स्नवत् as if it were the whole एतन् confined अहेतुकं without reason अतस्त्वायं without foundation in truth अल्पं trivial च and तत् that तामसे Tāmasic उदाहृतं is declared (to be).

Whilst that which is confined to one single effect as if it were the whole, without reason, without foundation in truth, and trivial,—that is declared to be Tāmasic.

[*One single effect*: such as the body,—thinking it to be the Self.]

नियतं संगरहितमरागद्वेषतः कृतम् ॥

अफज्जम्प्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥२३॥

XVIII. 23.

अफज्जम्प्सुना By one not desirous of the fruit नियतं ordained संगरहितं free from attachment अराग-द्वेषतः without love or hatred कृतं done यत् which कर्म action तत् that सात्त्विकं Sātvic उच्यते is declared (to be).

An ordained action, done without love or hatred, by one not desirous of the fruit and free from attachment, is declared to be Sātvic.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ॥

क्रियते बहुलायासं तद्वाजसमुदाहृतम् ॥२४॥

XVIII. 24.

कामेप्सुना By one desiring desires साहंकारेण with self-conceit वा or बहुलायासं with much effort यत् which तु but पुनः again कर्म the action क्रियते is performed तत् that वाजसं Rājasic उदाहृतं is declared (to be).

But the action which is performed desiring desires, or with self-conceit, and with much effort, is declared to be Rājasic.

अनुपमं च यं हितात्मनोऽप्येव च पौडवम् ॥

मोहादारभ्यते कर्म तत्तामसमुदाहृतम् ॥२५॥

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Katha Upan. I. iii. 4.

Vol. XIV, No. 156. JULY 1909

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प्राप्य वराविशेषतः ।

Katha Upan. I, iii, 4

Arise! Awake! and stop not till the goal is reached.

— Sri Sri Vicharananda.

Vol. XIV]

JULY 1909

[No. 156

SRI RAMAKRISHNA'S TEACHINGS CASTE AND HIGHER KNOWLEDGE

THOSE who utter the name of God are holy.

Krishna Kishore was a holy man of Andalaba.* Once he had been to Brindavan on pilgrimage. There, one day in the course of his walk he felt thirsty and seeing a person standing near a well, he asked him to draw a little water for him. The man said that he was of a very low caste and so not a fit person to draw the water for a Brahman. Krishna Kishore said, "Wilt thou pronounce the name of God and then make thyself pure?" The man did so and drew up some water for him; and he, an ordinary Brahman, drank of the water! How great was the power of his faith!

ONCE Krishna Kishore asked me saying, "Why hast thou cast off the sacred thread? When this change came over me,† everything

* In the neighbourhood of Dakshin-dwar where the Master lived.

† Through spiritual realisation and God-yision.

Collected and adapted from 'The Gospel of Sri Ramakrishna' by M.

was blown away, as if by the great cyclone of *Iskcon*.‡ The old landmarks were swept away. There was no outward consciousness; who was to take care of either the holy thread, or even of the piece of cloth that I used to wear?

Lost in intense God-consciousness, I could not know that I was made the greater part of the day. When therefore Krishna Kishore took me to task for having parted with the sacred thread, I only observed, "Thou wilt see it all clearly if thou art once seized with madness for the Lord!"

TALKING then of social reforms? Well, then moved *the matter* realising God. Remember the Rishi of old, who were law-givers, gave up the world first, in order to attain God. This is the one thing needful. All other things shall be added unto thee, if indeed thou carest to have them. First see God, and then talk of lectures, social reforms and the like.

‡ Cyclone of 1864 in Bengal.

OCCASIONAL NOTES

IN the Parliament of Religions which was held in the Calcutta Town Hall, April 9th—11th, we were glad to see that the importance of Islam was duly recognised, it being represented by no less than four papers. Of these, that of Moulvie Mirza Abul Fazl was the chief, and reads to students of Indian thought and conditions as most valuable in every way.

The statesmanlike character of Moulvie Mirza Abul Fazl's mind showed itself at every point throughout this weighty utterance. As befitted an occasion where so many representatives of other faiths were gathered together to hear of the teachings of the Prophet, he emphasised those texts in the Koran which would obliterate sectarian barriers, and put an end to sectarian rancour.

According to the words of the Prophet himself, there was to be no slandering of the great teachers of other faiths. Islam discourages disunity amongst men on mere grounds of religious opinion. On the contrary, as the Moulvie pointed out, God is held to have created us in our corporate divisions of male and female, nations and tribes, in order that we might the better know and mingle with one another.

The things forbidden by the Koran are not fraternity and good faith, but idolatry, unchastity, injustice, and want of veneration. The honourable man is he who fears to do evil, not he who behaves maliciously to those who disagree with him. Indeed special and strong warnings are uttered against ignorant prejudice, and against shutting others out of Paradise. So far from this being justified, says the Prophet, "There is NO FEAR for them

that strive with their face towards God, and do good."

The Jews, says the Moslem Scripture, say the Christians are founded on nothing, and the Christians say the same of the Jews. So also say the Gentiles. But Islam decides, with gentle wisdom, that "God on the Day of Judgment, will decide between them all, and that whereof they dispute."

Thus the devout Mohammedan is prepared to make a clear distinction between matters of private judgment, and the concerns of the public life. Differences of creed belong to the first of these categories, and are no subject for public dispute. So far from this, said the Moulvie, the Moslem world is a great field for co-operation rather than competition, and there need be no difficulty in social intercourse, in eating, or even in marriage, with non-Moslems.

The Moulvie's use of the marriages contracted by Mohammed between three of his daughters and non-Moslems, as showing the capacity of Islam to foster civic ties between men of all creeds, was extremely effective and showed great acumen. The fact that when one of these sons-in-law of the Prophet entered the Faith, no new marriage-ceremony was required, was particularly valuable in this respect.

The attitude of the Prophet towards woman was a point on which Hindu readers have been glad of the Moulvie's utterances. All students of history have long been aware that Mohammed was pre-eminently the friend of woman. But it was good to have the point treated definitely by a Mohammedan. "Respect women!" is a sound word that rings well, down the ages. Woman, 'the most

inestimable thing in the world,' was placed by the Prophet on a moral equality with man. Her property rights were well defined. And above all, marriage was to be held, not a mere contract, but a sacramental bond.

The palm for simple gravity and directness of statement must always be granted to the Semitic, amongst all the religions of the world, and the Prophet's brief "Respect women!"—like his "Strive to excel each other in good works!"—is full of meaning.

The picture of Mohammed as social reformer, drawn by the Moulvie, was most attractive and touching. The nation-maker, rising at the end of the sixth century, in the world's nomadic belt, had to consider all the fundamental needs and duties of man. It was not always the absolute ideal that might be preached or enforced, for the wise father and governor knows well that for his

children it must be the next step in the path of morals, not necessarily the ultimate goal, that is prescribed. Yet ideals are indicated clearly enough. Nothing pleases God better, says Mohammed, than the freeing of slaves. God will take account, on the Day of Judgment, of man's treatment of dumb beasts. The All-merciful demands of a man just speech, 'even in his family.' And finally like the great legislator he is, the Prophet does not foretell a state in which there shall be no war, but he charges his People that the wars of the Moslem shall always be struggles for principle and waged in self-defence, not mere party-quarrels waged against those who differ from them in race and creed.

We congratulate the Moulvie Mirza Abul Fazl on having done a good day's work at the Calcutta Parliament of Religions, to make the Teacher whom he follows loved and respected by all who heard him.

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THE MASTER AS I SAW HIM

BRING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

XXIX.

MONASTICISM AND MARRIAGE

TO the conscience of the Swami, his monastic vows were incomparably precious. To him personally—as to any sincere monk—marriage, or any step associated with it, would have been the first of crimes. To rise beyond the very memory of its impulse, was his ideal, and to guard himself and his disciples against the remotest danger of it, his passion. The very fact of un-married-ness counted with him as a spiritual asset. It follows from all this, that he was accompanied not only by the constant eagerness for monastic perfection, but also by the equally haunting fear, of loss of integrity.

And this fear, however salutary or even necessary to his own fulfilment of the ideal, did undoubtedly, for many years, come between him and the formulation of an ultimate philosophy, on this most important subject.

It must be understood, however, that his dread was not of woman, but of temptation. As disciples, as co-workers, and even as comrades and playfellows, he was much associated with women, the world over. It happened almost always that he followed the custom of the Indian villagers with these friends of his wanderings, and gave them some title of family relationship. In one place he found a group of sisters, elsewhere a mother, a daughter, and so on. Of the

nobility of these, and their freedom from false or trivial ideas, he would sometimes boast; for he had in its highest degree that distinction of fine men, to seek for greatness and strength, instead of their opposites, in women. To see girls, as he had seen them in America, boating, swimming, and playing games, "without once," in his own phrase, "remembering that they were not boys," delighted him. He worshipped that ideal of purity which they thus embodied for him.

In the monastic training, he laid constant emphasis on the necessity of being neither man nor woman, because one had risen above both. Anything, even politeness, that emphasised the idea of sex, was horrible to him. The thing that the West calls 'chivalry' appeared to him as an insult to woman. The opinion of some writers that woman's knowledge ought not to be too exact, nor man's to be too sympathetic, would have sounded, in his neighbourhood, like a pitiful meanness. The effort of all alike must be the overcoming of such limitations, imposed on a defiant human spirit by our physical constitution.

The ideal of the life of the student, with its mingling of solitude, austerity, and intense concentration of thought, is known in India as *brahmacharya*. "*Brahmacharya* should be like a burning fire within the veins!" said the Swami. Concentration upon subjects of study, incidental to student-hood, was to him only one form of that negation of personal in impersonal, which to his thinking formed so inevitable a part of all great lives, that for its sake he was even tempted to admire Robespierre, in his fanaticism of the Terror. The worship of Saraswati,—by which he meant perfect emotional solitude and self-restraint—he believed with his whole heart to be an essential preparation for any task demanding the highest powers, whether of heart, mind, or body. Such worship had been recognised in India for ages as part of the

training of the athlete, and the significance of this fact was that a man must dedicate all the force at his disposal if he were now and again to reach that height of superhuman insight, which appears to others as "illumination, inspiration, or transcendent skill." Such illumination was as necessary to the highest work in art or science, as in religion. No man who was spending himself in other ways such as selfish or ignoble, could ever have painted a great Madonna, or enunciated the Laws of Gravitation. The civic ideal called as loudly for monastic devotion as the spiritual. The vows of celibacy meant the renunciation of the private for the public good. Thus he saw that true manhood could not be, without control of manhood; that the achievement of real greatness, by whatever path, meant always the superiority of the soul to personal impulse; and finally, that the great monk was potentially great worker or great citizen. That he was equally clear as to the converse of this,—as, for instance, that great wifehood or great citizenship can only be, where manhood or monasticism might have been—I cannot say. I think that perhaps his own life, of monk and guide of monastic aspirants, hid from him this great truth, except in flashes, until the end came, and his summary of conclusions was complete. "It is true," he said once, "that there are women whose very presence makes a man feel driven to God. But there are equally others, who drag him down to hell."

At his side, it was impossible to think with respect of a love that sought to *use*, to appropriate, to bend to its own pleasure or good, the thing loved. Instead of this, love, to be love at all, must be a willing benediction, a free gift, "without a reason," and careless of return. This was what he meant, by his constant talk of "loving without attachment." Once, indeed, on his return from a journey, he told some of us that he had now realised that the power to *attach*

oneself was quite as important as that of detachment. Each must be instantaneous, complete, whole-hearted. And each was only the complement of the other. "Love is always a manifestation of bliss," he said in England, "the least shadow of pain falling upon it, is always a sign of physicality and selfishness."

Furthest of all from his admiration were the petting literature and vitriol art that see human beings primarily as beings to be possessed, and only in the second place as mind and spirit, eternal in serenity and inner freedom. Much, though not all of our Western idealism, seemed to him to be deeply tainted with this spirit, which he always spoke of as "hiding a corpse beneath flowers."

The ideal of widowhood he thought of, in Eastern fashion, as an unwavering flame of

devotion to one alone. Western customs he may have regarded as polyandrous, for I find it difficult otherwise to account for his statement that he had seen women as great and pure amongst polyandrous peoples, as in the home of his birth. He had travelled in Malabar, but not in Tibet; and in Malabar, as we know by a story, the so-called polyandry is really only ritualised marriage. The husband visits the wife in her own home, and marriage is not necessarily for life, as in the rest of India; but two men are not received on an equal footing, at the same time. In any case, he had said, he said, that "custom was nothing," that use and wont could never altogether thwart or limit human development. He knew that in any country and any race the ideal might shine forth through individuals in all its fulness.

(To be continued),

EPISTLES OF SWAMI VIVEKANANDA

Extracts

LVII,

SWITZERLAND,
20th August, 1896.

Dear N.—

I have just now got your letter. I am on the move. I have been doing a great deal of mountain climbing and glacier-crossing in the Alps. Now I am going to Germany. I have an invitation from Prof. Deussen to visit him at Kiel. From thence I go back to England. Possibly I will return to India this winter.

What I objected to the design for — was not only its tawdriness, but the crowding in of a number of figures without any purpose. A design should be simple, symbolical and condensed. * *

The work is going on beautifully, I am very glad to say.

* * I will give you one advice however. All combined efforts in India sink under the weight of one iniquity, we have not yet developed strict business principles. Business is business in the highest sense, and no friendship—or as the Hindu proverb says, "eye-shame"—should be there. One should keep the clearest account of every-

thing in his charge—and never, never apply the hands of — to any other use whatsoever, even if one starves the next moment. This is business integrity. Next, energy unflinching. Whatever you do let that be your worship for the time. Let this paper be your God for the time, and you will succeed.

When you have succeeded in this paper, start vernacular ones on the same lines in Tamil, Telugu, Canarese etc. The Madrasis are good, and energetic, and all that, but the land of Sankaracharya has lost the spirit of renunciation, it seems.

My children must plunge into the breach, must renounce the world,—then the firm foundation will be laid.

Go on bravely—never mind about designs and other details at present,—“With the horse will come the reins.” Work on even unto death—I am with you, and when I am gone, my spirit will work with you. This life comes and goes,—wealth, fame, enjoyments are only of a few days. It is better, far better to die on the field of duty, preaching the truth, than to die like a worldly worm. Advance!

Yours with love and blessings.

Vivekananda.

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DIVINE INCARNATIONS.—II.

BY

SWAMI RAMAKRISHNANANDA

(Continued from page 109).

WHEN you churn, you separate the grosser part from the finer or more essential part. As for example, the more essential part of milk is butter, which comes out in churning. So when the Lord Vishnu advised to churn the ocean, He meant to separate the essential from the non-essential part; and how was that to be done? By incessant activity, not by stagnation. Stagnation is always death, so you must create commotion by incessant activity. Therefore the Lord said, churn the ocean, stir it up; thus separate the essential from the non-essential, and then you will avoid death. This advice of the Lord Vishnu was communicated to all the inhabitants of the universe, and everyone was so happy to think of escaping death that all wished to help in the churning. Now there is a race of demons who are extremely powerful. They are the step-brothers of the gods, their common father being Kasyapa. These also, wanting to be immortal, came forward to help in churning the ocean; so demons and gods joined together to accomplish the task.

To churn, however, a big churning stick was needed, for the ocean was not like a little water contained in a vessel. There was a big mountain, Mandāra by name, which extended many hundred feet above the earth and many hundred feet under it; that alone would make a good churning stick, but they all declared they were too weak to uproot it from its base. So the Lord said: "Tell that most powerful and pious snake, Ananta, who holds the whole universe on his head, to take it up," Ananta then lifted it up and

carried it to the ocean. All found, however, that if it was placed on the earth, by its very weight it would enter into the earth again and they did not know what to do. Then the Lord said: "I shall support it for you; just place it on my back. What is it to me to hold this mountain, when I have created the whole universe and support it?" So He assumed the form of a tortoise, a form which alone could suit the purpose, and they placed the mountain on His back.

Next a rope was necessary. Where to get a rope long and strong enough? There was a great snake called Vāsuki and the Lord said: "That will do for your purpose"; so they wound that snake round the mountain. The gods took the tail and the demons the head and they began to churn. As they churned, millions of aquatic beings had to perish on account of the rapid revolution of the peak of Mandāra. Trees and plants and big boulders began to fall from it, and were torn or broken to pieces and were violently whirled with the frothy water. The demons had to suffer much because they had caught hold of the head side of Vāsuki, which now and then began to throw out puffs of poison because of the tremendous strain upon its body. The gods did not suffer so much because they had caught hold of the tail end. After some time they all got tired; but in the meanwhile a considerable portion of the churned water had transformed itself into clarified butter or *gher*, for it was the ocean of milk. Neither the gods nor the demons, however, were now able to continue further and they had to rest for a time. Then Vishnu filled their bodies and minds with fresh strength, and again they began to churn.

Out of the churned ocean as first product came the most beautiful moon. The churning continued and Lakshmi (goddess of beauty) robed in white came out of the newly-formed sea of *gher* as the second product. Then came, one after the other,

Vāruṇī (the goddess of spirit and vigour), a spirited and beautiful white horse by name Uchchaishravā, a brilliant diamond by name Kaustubha, a wish-yielding tree called Pārijāta, and a wish-yielding cow by name Surabhi. Then Dhanyantari (god of health) came out with a big white jar full of nectar in his hand and went towards the gods. Next, a beautiful elephant, named Airāvata, with four white tusks came out, and Indra secured the noble animal as his own. At last Vāsuki, who by this time was tired to death, vomited an enormous quantity of poison that threatened to destroy the whole universe. At the request of the gods, Siva, the Father of all, swallowed the terrible poison and kept it inside His throat, which on that account became blue, and thus saved the universe from destruction.

As soon as the demons saw the jar of nectar, some of them went and snatched it from the hand of Dhanyantari and secured it for their own party. At this all the gods began to complain. Vishnu then assumed the form of a charming, beautiful lady and went to the side of the demons to entice them. The latter were so struck by her unparalleled beauty that when she came smiling to them and begged of them the jar of nectar, they were only too glad to give it to her. She slowly receded from them to the side of the gods, quite unperceived by the demons who had been infatuated by her irresistible charm. As soon as she reached the gods, she made them all sit down and distributed to them the nectar, which they began to partake of with great joy and thankfulness.

The demons at last found out that they had been deceived by the woman, but it was too late. When the gods were thus enjoying the nectar, a demon by name Rahu, assuming the form of a god, also sat along with them. This was found out by the Sun and the Moon, who communicated it to others, and Vishnu at once struck off the head of the demon

before the latter could swallow the little quantity of nectar that he had put into his mouth. The big carcass of his body fell on the earth, while the head, having tasted the nectar, became immortal and has ever since been the greatest enemy of Sun and Moon, both of whom he swallows occasionally on new-moon and full-moon days, causing solar and lunar eclipses.

When the gods had taken their fill, the remainder of the nectar was kept with the moon, and that is why the moon is so very charming and soothing. A terrible fight then ensued between the gods and the demons, which ultimately ended in the total overthrow of the latter.

From all this we must learn one thing. The ocean has been regarded to be the home of waters. And what is the tendency of water? To go down. And what is the lowest level of it? The sea level. Therefore all water has the tendency to go down to the sea. As the sea is the home of waters and water is the source of all life, so the sea is the root of all life. What happens if it does not rain for one year? People die by millions. What does this mean? It means that water is the source of life. The Sanskrit word "Jivana" means both water and life. Hence water stands for life, and churning the ocean means churning life. Lazy people never achieve anything. But that man who is active knows how to churn life, and such a man turns out to be the greatest explorer, the greatest writer, the greatest scientist or the greatest artist. The lazy people must ever remain the bullocks of society. They will have to do such work as bullocks do. They want to do nothing, and that is regarded by them as the highest ideal. The lazy man's ideal is laziness. He thinks that that man is happiest who has enough money to do nothing but eat, sleep and rest. Such people will naturally have to remain stagnated. They will never care to go anywhere or do anything.

Churning the ocean means, therefore, making our life perfectly active and fruitful.

Life is made up of two forces,—spiritual and material. Is man wholly spiritual? No. If he were, he could not be able to live in this world at all. Is he absolutely material? No. If he were, he would be no better than a chair or a table. He is spirit, because he can taste, touch, smell, see, hear, and has the power to know. He is material when he sleeps, rests, and is inactive. What is man then? Man is a mixture of matter and spirit; and not only man, but every living creature up to Brahmā. The spirit aspect is the knowing side of existence, and matter side is that which comprises the form. Life thus is a mixture of matter and spirit. Hence if we churn life, we separate matter from spirit. The ocean of life is a mixture of mortality and immortality, and by its churning, that which is mortal and perishable is separated from the immortal and permanent. We should make our life perfectly active. We should make our eyes living eyes, our ears living ears; we should make all our senses, both external and internal, living, all our faculties living. We should make the whole of our body living. We should never allow it to be lazy, or our mind to be lazy; we must make them all seek the highest ideal.

Again, of all the changeable things that make up the earth, the mountain is the least changeable; and of all the changeable factors that make up the man, such as the body, the mind and the egoism, the last is the least changeable. And just as a mountain is fixed very strongly on account of the gravitation of the earth, in the same manner egoism is firmly fixed in earthly attractions or desires, that is, it is deeply rooted in matter. In order to churn this ocean of life, we must make this ego the churning stick,—by pulling it away from all worldly attractions and fixing it firmly upon the eternal basis of God

(Kurma), knowing Him to be the source of all attractions, enjoyments and powers. We must do this by the infinite power of Viveka or discrimination (Ananta), which alone can clearly show what is real and what is unreal. We must equip our ego with patient application (Vasuki). The churning consists in the steady performance of our various duties of life. The ego should be made to have its regular rounds amidst all the duties of life and perform them with undisturbed steadiness and unswerving ardour, uniting all the physical, mental and spiritual powers (demons and gods) together. This is what is called churning the ocean of life.

And out of such a churning what will come? As the first product of it you, who are a god and not a demon, will get a clear and unbiased mind, which is presided over by the Moon. Next, the goddess of beauty will favour you so that your appearance will be attractive (Sātvic), and prone more to conserve than to dissipate the energies of the mind. Then you will be filled with vigour and spirit (Vārmī). Fourthly, your limbs will be as swift as those of a fine horse (Uchchaiśravā). Fifthly, your heart will be limited to a certain extent, as if by the lustre of a priceless diamond (Kauṣṭhībhāraṇī). Sixthly, on account of this you will gain the rare power of a Yogi to get whatever you want or to give whatever others want of you (Pañjā and Śaṅkhi). Then in a healthy body and mind will rise up the nectar of immortality wisdom, contained in the receptacle of your heart robed in the white dress of purity or Satva. When the highest wisdom is realised, all activities cease to exist. "Pārtha, all Karmas come to an end at the appearance of wisdom," (Gita IV, 33). "Just as burning flame reduces all fuels to ashes, so the fire of wisdom reduces all activities to ashes," (Gita IV, 37). So, wisdom threatens the life of the entire cosmos, which is ever active, and hence, in order to preserve the Creation from destruction, Siva,

the ever-auspicious Lord of the universe, keeps the resulting death (poison) confined in one of His eight ever-active forms, namely, earth, water, fire, air, ether, sun, moon, and the sacrificer.

This nectar of wisdom you, the god, alone will have the privilege to enjoy and not the demon of your physical self, which must naturally have to remain mortal as before. Incontinence (Rāhu) assuming the form of Zeal (Abhyāsa and Vairāgya) may try to deceive you in order to pass for a god, but he is sure to be detected by your clear and bright senses (Sun) and unbiased and healthy mind (Moon), although they may now and then fall a prey to Rāhu, but only for a very short time. Your immense physical and mental strength, being inoffensive and non-injurious, will be directed like that of a good elephant (Airāvata) and not like that of a lion.

With the death of your physical body, your mind and senses do not die. When you give up this body, you take along with you your mind and senses. This you know when you drink the nectar of wisdom. Before that your idea of death is most frightful. Because by death you mean the annihilation not only of your body and mind, but of your entire being! Hence the desirability of churning this life which is made up of a peculiar mixture of spirit and matter.

In the universe, or more correctly, in the cosmic self, we find that solar eclipses take place when the moon passes between the earth and the sun, thus hiding the latter from our view. Moon is the mind and sun is the eye, representing all the senses of the cosmic self. So, during solar eclipse the eye (senses) of the universal self gets overpowered on account of the innumerable desires that make up the cosmic mind. Lunar eclipse again is caused by the shadow of the earth falling on the moon on full-moon days, or in other words, earth overpowering moon, as the object and its shadow are inseparably connected. Earth attracts everything towards it and it is never without its attractions. Thus during the lunar eclipse worldly attractions overpower the cosmic mind. Hence both the eclipses mean temporary incontinence on the part of the cosmic self. The duty of an individual self is therefore to be

particularly cautious not to fall a prey to the demon (incontinence or Rāhu), and in order to keep oneself safe from its evil effects one should pray, meditate, repeat the names of the Lord after a good and purifying bath, and spend the time in a very holy manner, as there is a greater chance of one's falling into incontinence whenever the Supreme Self is under its influence.

This I shall explain more fully in my next lecture.

GLEANINGS FROM WILLIAM PALEY

(Collected by Mr. P. V. Seshagiri Rao.)

God is a spirit, and must be worshipped in spirit, that is, in mind and thought. The devotion of the mind may be, will be, ought to be, testified and accompanied by outward performances and expressions; but without the mind going along with it, no form, no solemnity can avail, as a service to God. It is not so much a question under what mode men worship their Maker; but this is the question whether their mind, and thoughts, and affections accompany the mode which they adopt or not.

* * *

A taste and relish for religious exercise, or the want of it, is one of the marks and tokens by which we may judge whether our heart be right towards God or not. God is unquestionably an object of devotion to every creature which He has made capable of devotion, consequently our minds can never be right towards Him unless they be in a devotional frame. It cannot be disputed but that the Author and Giver of all things upon whose will and whose mercy we depend for everything we have, and for everything we look for, ought to live in the thoughts and affections of His rational creatures.

* * *

It is difficult to rouse the human constitution to a sense and perception of what is purely spiritual. They who are addicted not only to vice, but to gratifications and pleasures; they who know no other rule than to go with the crowd in their career of dissipation and amusement; they whose attentions are all fixed and engrossed by business, whose minds from morning to night are counting and computing; the weak, and foolish, and stupid; lastly, which comprehends a class of mankind deplorably numerous, the indolent and slothful; none of these can bring themselves to meditate upon religion.

* * *

Of all conditions in the world, the most to be despaired of, is the condition of those who are

altogether insensible and unconcerned about religion; and yet they may be in the meantime, tolerably regular in their outward behaviour; their character may be fair; they may pass with the common stream, or they may even be well spoken of; nevertheless, I say that, whilst this insensibility remains upon their minds, their condition is more to be despaired of than that of any other person.

A wounded conscience is better than a conscience which is torpid. When conscience begins to do its office people feel things changed within them mightily. It will no longer be their concern to keep fair with the world, to preserve appearances, to maintain a character, to uphold decency, order, and regularity in their behaviour; but it will be their concern to obey God, to think of Him, to love Him, to fear Him; nay, to love Him with all their heart, with all their mind, with all their soul, with all their strength, that is, to direct their cares and endeavours to one single point, his will; yet their visible conduct may not be much altered; but their internal motives and principles will be altered altogether.

Vice is wonderfully acute in discovering reasons on its own side. This may be said of all kinds of vice; but, I think, it more particularly holds good of what are called licentious vices, that is, of vices of debauchery; for sins of debauchery have a tendency, which other species of sin have not so directly, to unsettle and weaken the powers of the understanding, as well as, in a greater degree, I think, than other vices, to render the heart thoroughly corrupt. In a mind so wholly depraved, the impression of any argument, relating to a moral or religious subject, is faint, and slight, and transitory. To a vitiated palate no meat has its right taste; with a delinched mind, no reasoning has its proper influence.

The truly religious man, when he has once decided a thing to be a duty, has no further question to ask; whether it be easy to be done, or whether it be hard to be done, it is equally a duty. It then becomes a question of fortitude, of resolution, of firmness, of self-command, and self-government, but not of duty or obligation; these are already decided upon.

The more ordinary course of God's grace is gradual and successive; helping from time to time our endeavours, succouring our infirmities, strengthening our resolutions, "making with the temptation a way to escape," promoting our improvement, assisting our progress, warning, rebuking, encouraging, comforting, attending us, as

it were, through the different stages of our labourious advance in the road of salvation.

A serious man hardly ever passes a day, never a week, without meeting with some warning to his conscience; without something to call to his mind his situation with respect to his future life. And these warnings, as perhaps was proper, come the quicker upon us the farther we advance in life. The dropping into the grave of our acquaintance, and friends, and relations; what can be better calculated, not to prove (for we do not want the point to be proved,) but to possess our hearts with a complete sense and perception of the extreme peril and hourly precariousness of our condition? viz., to teach this momentous lesson, that when we preach to you concerning heaven and hell, we are not preaching concerning things at a distance, things remote, things long before they come to pass; but concerning things near, soon to be decided, in a very short time to be fixed one way or other.

One very general cause of entanglement in habits of sin is the connection which they have with our way of life, with our business, with the objects that are continually thrown in our way, with the practices and usages which prevail in the company we keep. Every condition of life has its particular temptation. And not only so, but when we have fallen into evil habits, these habits so mix themselves with our method of life, return so upon us at their usual times and places, and occurrences of objects, that it becomes very difficult to break the habit, without a general change of our whole system.

THE CONVENTION OF RELIGIONS IN INDIA

(Continued from page 114.)

Buddhism (Thibetan)

By DOWSAX DUFF Esq. (Gantok, Darjeeling)

(Not read before the Convention)

The Buddhism was introduced into Thibet about 1600 years ago by the first Buddhist King of Thibet, Srong-tsan-gampo, who is regarded as an Avatar of the Bodhisatva Avalokitesvara, the Vishnu of the Buddhist Trinity. The Mahayanic form of Buddhism was then current in India. "It adopted some of the impressive and dignified rites of the Bon-Religion then prevalent in Thibet, and eschewed the gross and misleading ones," thus elevating the ideals of the Thibetans from an improved form of existence in Samsara to Buddhahood and Nirvana. A hundred years later the Tantric form of it, called the Mantrayanic

Buddhism was imported by Pundit Sambhava of Ugyen, and at the same time a priesthood (Sutrayanics) was established with the vows and discipline of the Sramana; the Mantrayanic were the Mystics. The former remained celibate and observed the priestly vows, while the latter might marry. Subsequently, Ariisa, a famous Pundit from India, and later on 'Tsong-ka-pa, reformed the Buddhist faith in Tibet. The difference between the two forms of Buddhism may be summarised, according to the writer, as follows :-

The Do-lug-pa Lamas or the Sutrayanics devote themselves to master the Commandments of the Lord Buddha and try to attain Samadhi (Nirvana) by (1) the realisation of the Four Noble Truths and the non-ego of the self, and (2) by taking the Noble Eightfold Path and by the observance of the 253 vows of a Sramana. They have thirteen stages to attain before reaching Nirvana. The Mystics' final goal is Perfect Buddhahood. They have threefold positive stages of Personality and fivefold ones of Perfection. The former consists of Dharma Kaya (the Body of Truth), Sambhoga Kaya (the Body of Perfection), and Nirmana Kaya (the Phenomenal Body). The fivefold Personality consists of the five Dhyanis Buddhas, each representing a perfected attribute of Buddha, and shows the upward process of emancipation from a Samsaric state towards the Infinite, Eternal, and All-pervading Dharma Kaya.

Like the thirteen stages of the Do-lug-pas, the Mystics have their Bodhisatvas, Swamis, Yogis, Siddhapurushas, and here they are so much allied to the cult of the Hindus that it is difficult to distinguish between them. Both the sects of Buddhism have recourse to formulae, prayers, Mantras, Dharma Sadhanas and Samadhi as the means to attain Buddhahood. Both adopt the Paramitas as the approved path and means to obtain Bodhisatvaship. There are four degrees of Mandalas through which the disciple has to pass, if he means to attain enlightenment in one or three lifetimes. These are called Kriya, Upaya, Yoga and Anuttara. "All of them lead to the attainment of the quiescent and super-conscious state of mind called Samadhi in which the ordinary functions of the mind are held passive and a keen thrilling consciousness shines forth clearly, and which is marked by a state of inexpressible and ecstatic bliss at the beginning. But as the disciple gets used to it the feeling of bliss wears off and only the state of clearness and super-consciousness remains. This state of mind is said to be the foretaste of the Eternal, Blissful, and perfect Buddhahood....."

The novice priest takes up, first, the Kriya Deities, (the male and female Bodhisatvas of passive nature, viz., Manjusri Avalokitesvara, Bajrapani,

Taras—white and green, Lakshmi, Saraswati &c. The devotee observes many restrictions and recites the Mantras of his chosen Deity. This clean and chaste life is of a passive nature and is followed by the second and more active stage of Upaya. The Deities are correspondingly active, e.g., Hayagriva, Bajrakundali, Vijaya, Yama Raja &c. The devotee recites Mantras, gives up vain talks, entertains universal and altruistic sentiments only, and tries to identify himself with his Deity. The passions serve as doors and paths to him. He is proud without being egotistic, ambitious but of the Highest only, he is covetous but only of that treasure which is imperishable.

In the third stage he merges himself into Yoga or meditation; no more gods to worship, no more fasts and penances to observe. He must now enter into an analysis of his own being; what relation he bears to the universe, both physically and spiritually. His mind is so trained that he cannot but act or live rightly, wisely and profitably.

The last stage is of the development and initiation into the Anuttara Mandala (the circle or conclave of beings above whom there is no other Deity). In this, he regards his own personality as being made up of several others, and these others again are all divine beings, universal forces, Law and Rays of Mercy and Love. He is now an inseparable portion of the cosmic whole. Space exists in him. Time exists in him. He is in the universe and the universe is in him. His utterances become sacred truths. The Bodhisatvas have the power of re-producing or reincarnating themselves in as many forms as they deem necessary.

Buddhism (Southern School)

By ANAGARIKA DHARMAPALA

The writer begins with a description of the birth and early life of Prince Siddhartha, and then details the circumstances attending His great renunciation, His search after the Truth to save mankind from suffering, birth and death. The life of Buddha, from the period He left the palace to the attainment of Buddhahood is next delineated. His change of clothes with Brahmā, His journey to Magadha, the capital of King Bimbisara; His stay with the Rishis Alarka and Uddaka, His terrible asceticism followed by the adoption of the Middle Path, His final attainment of Buddhahood at Bodhi-Gaya 2497 years ago, His contest with Māra, the King of the Kama world and His victory over him are graphically described.

The twelve Nidanas or "the great Law of Dependant Causation, or the root causes operating in three interdependent categories, and linked together, thus making the individualised being the effect of his own Karma," was discovered by Buddha in the first week of His attainment of the Bodhi state.

The twelve Nidanas are named in Pali as follows :—Avijjā, Sankhāras, Vinnāna, Nāma-rupa, Satayatana, Phāssō, Vedanā, Tanhā, Upadanā, Bhavo, Jāti and Jarā-marana. After seven weeks' "enjoyment of the incomparable bliss of Nirvana" Buddha, "in response to Brahmā's request resolved to preach the Dharma," and started for Benares. There He preached the Eightfold Path which leads to Nirvana. It consists in :—(1) *Samyak Dṛishti*—Right realisation of the four noble Truths and of the Law of causes and effects (Karma and Rebirths &c.); (2) *Samyak Samkalpa*—Right thoughts of Love, of compassion, and of renunciation of lustful pleasures engendering self-love; (3) *Samyak Vakya*—Right speech, abstaining from falsehood, slander, harsh words and gossip, and speaking words of truth, gentleness and concord; (4) *Samyak Karmanta*—Right action, abstaining from destroying life, stealing and sensual indulgence; (5) *Samyak Ajiva*—Right means of livelihood,—abstaining from slavery, from selling animals for food, from selling intoxicants, and poisons and murderous weapons; (6) *Samyak Vyayama*—Right exertion to prevent evil arising, to eradicate evil already arisen, to generate meritorious deeds, to increase and develop meritorious deeds already arisen; (7) *Samyak Smṛiti*—Right mindfulness, —biological analysis of the constituents of the body, analysis of the sensations, the metabolism of ideation, the five obstacles of conscious concentration, the five Skhandhas, and the six seats of consciousness; (8) *Samyak Samadhi*—Right realisation of the object meditated upon, and living in blissful conscious state of perfect equanimity. In this state the Yogi is able to acquire the six mystical powers of divine hearing, divine sight, looking into the past for many millions of births, reading the thoughts of men and gods, working "miracles" and possessing conscious knowledge that he shall be born no more. This is called the *Middle Path*—"the haven of conscious rest."

The "Fourfold Noble Truth" is as follows :—(1) *The existence of pain* (dukkha): Birth, decay, illness, separation from objects we love, not obtaining the desired objects, clinging to five elements of existence,—each of these constitutes pain. (2) *The cause of pain* is in egotistic desires that lead to rebirth, viz., desire for sense pleasure, celestial pleasure and for personal annihilation. (3) *The cessation of pain* is total destruction of ignorance and egotistic desires. (4) *The Eightfold Path* is the means to attain to the cessation of pain.

For the next 45 years the Tathagata (Buddha) went from place to place preaching the Dharma to the people of the Gangetic valley—the sacred land of the Buddhas. The highest and the lowest in society, the princes and Brāhmanas as well as the poor, the abandoned women, the leper and

even the animals were equally objects of compassion to Him. "Only words of loving kindness went forth from His lips." "By His supreme wisdom, by His absolute love, by the power of His omniscience He was the acknowledged leader of Brahmās, Devas and men."

"It is a law," says the writer, "that the Buddhas are never born in the two secondary castes of Vaishya and Sudra,.....Gautama Buddha was born as a Kshatriya, because at that time the Kshatriyas were occupying the foremost place, and did not care to go to the Brāhmanas for the acquisition of higher knowledge." "He (Buddha) for the first time organised the holy order of the Sangha, wherein caste was ignored and the man of saintly character, whatever his caste, was admitted as a disciple of the Samana Sakya."

Buddha Himself explained to one of His disciples that there are three ways of converting people, —(1) by exhibition of miracles, (2) by mental telepathy, and (3) by moral exhortations. Of these, Buddha recommends only the third way, for it is more lasting than the other two, and because any magician can work miracles &c.; therefore Truth is more valuable than working miracles.

The God-idea in Buddhism is beautifully expressed in the following rendering of the Master's utterance :

"In Consciousness Invisible
And Infinite of Radiance bright,
O there doth water, there doth earth,
And fire and wind no footing find,"

"Buddhism," says the writer, "avoids inquiries into the speculations of the whence, whither and what am I, and deals with such questions as are conducive to the moral and spiritual development of man. It appeals to man's reason and to his own purified conscience, dealing only with the broadest principles of eclecticism that can be subscribed to by every right thinking being." Again, "In the non-essentials of mere belief Buddhism is silent, but insists on the essentials of those principles which are positively necessary to the welfare and happiness of mankind." "Buddhism appeals to man's analytical faculties to investigate Truth, and to do nothing that will give pain to others."

The writer, in conclusion, dwells on the tolerant spirit of Buddhism and refers to the Emperor Asoka and his edicts, which remain to this day as the monuments of the everlasting and lofty teachings of the Great Buddha.

Jainism (Shvetambari)

By MUNSI MAHARAJ OF BENARES.

This thesis is written in Hindi. The fundamental doctrines of Jainism are stated as below :—

Man's real nature is the same as Sachchidanandanandam; but it remains hidden under the covering

of his Karma. When the whole of his Karma is destroyed by the roots, the Atman reaches the state of the Paramatman, and after this life enjoys the highest self-conscious bliss. In this after-life, or the region of light, there is for him neither Dharma nor Adharma.

The Karma and Creation are both beginningless. There is no Creator. If God were the Creator, He must have had in Him attachment and aversion, which is impossible; and if God be supposed to be tainted with attachment and aversion in creating the world, He cannot be held up as an object of meditation, nor can He give Mukti. Hence Jainism believes the Great Perfected Ones, the Tirthankaras, as the personifications of God, who is born from time to time, in the course of an indefinite period of the cycle of Time called *Utsarpi* and *Avasarpini*, and the worship and meditation on these Tirthankaras in images are ordained as helpful to Mukti.

The Jaina Dharma is divided into two aspects, — one for the Sannyasin, and the other for the householder. The Sannyasin's Dharma consists in forbearance, gentleness, uprightness, absence of greed, cessation of desires, self-control, observance of cleanliness, following truth, renunciation of everything and practising Brahmacharya. In order to follow these duties of the Sadhu, one should take up the five great vows or root-qualities of non-injuring any being, affability, honesty, continence and non-receiving of gifts. There are again five *Samitis* or right actions, which are to be strictly observed for the proper realisation of the above-mentioned root-qualities in practical life. The *Samitis* are, (1) to walk by looking $3\frac{1}{2}$ cubits in the front, (2) to utter speech with due consideration so as not to cause pain to any one, (3) to eat 42 kinds of ordained food which are free from taint, (4) to accept and keep for use such things as are conducive to self-control, by first cleansing them, and (5) to perform daily acts of cleanliness in such places as not to hurt any life. These *Samitis*, together with the averting of evil by mind, speech and body, have to be practised by the Jaina Sannyasin.

The duties of the householder consists of twelve vows; five of which are the performance of the same vows as those of the Sadhu, only in a partial way, i. e., adapting them to the circumstances unavoidable to a householder. The other vows are, (1) to define the legitimate limits of one's own self-interest and never to transgress them, (2) regulation of food and clothes, (3) to eschew vain acts, (4) to daily meditate on the Self in a solitary place for 48 minutes, by being devoid of attachment and aversion and regarding all beings with the eye of sameness, (5) to limit one's self-interest as much as possible, (6) to practise the duties of the Sadhu once in a while

for 12 or 24 hours, and (7) not to take food before giving a share of it to the holy men. Those whose devotion falls short of attaining Moksha, go to the plane of the Devas, after death; others according to the merits of their Karma take birth in human or inferior animal bodies, or go to hell.

The names of the 24 Tirthankaras are: Rishabdeva, Ajitanath, Sambhavanath, Abhinandan Swami, Sumatinath, Padmaprava, Suparshvanath, Chandra-prava, Subhichinath, Shilahnath, Shreyansanath, Vayn-pujya Swami, Vimalanath, Anantanath, Dharma-nath, Shantinath, Kunthhumath, Aranath, Mallinath, Munisubrata Swami, Naminath, Neminath, Parshvanath, and Mahavira Swami. They hold that Sages like Tamali, Kamatha, Purana and others attained perfection, although they were not followers of Jainism. Ahimsa, or non-injuring any being, is the root principle of this religion which is without beginning and without end. Mahavira, the last Tirthankara, came 2200 years ago.

Though the Jains are divided into the two sects, called Digambaris and Shvetambaris, they have no difference of opinion in essential points, except only in some minor matters of rites and ceremonies. The Shvetambaris hold that the Tirthankaras used to wear clothes, and the Digambaris maintain that they did not use any clothes at all.

Brahmoism (The New Dispensation)

By PROF. BENOVENDRA NATH SEN (Calcutta).

The object of the New Dispensation as set forth by Keshub Chunder Sen, who claimed as being only one of its apostles, is: (1) To reconcile and harmonise the various systems of religion in the world. (2) To make all churches in the East and the West one undivided and universal Church of God. (3) To trace the unity of all Dispensations. (4) To trace the line of logical succession among all the prophets in ancient and modern times. (5) To reduce the truths of all scriptures to one eternal and unwritten scripture. (6) To establish universal brotherhood by uprooting caste. (7) To give a rational explanation of the symbolism and the sacramentalism in which the ideas of great minds are fossilized. (8) To construct the Science of Religion by adopting the comparative method.

Three distinct principles of the New Dispensation are,—(1) Immediacy, (2) Synthetism and Catholicity, and (3) Subjectivity.

I. *Immediacy*. On the negative side this means that the New Dispensation does not recognise any mediator between God and man—no infallible book, no infallible church, no infallible preceptor (Guru) or prophet or saviour. On the positive side it means the possibility of God-vision, of communion, and of direct inspiration. It believes

in Church as the *Sangha*, prophets as inspired spiritual geniuses, and believes in scriptures "so far as they are records of the wisdom, devotion and piety of inspired geniuses and of the workings of God's special providence in the salvation of nations, of which records only the spirit is God's but the letter man's." There is nothing supernatural, or occult, or esoteric about "God-vision" and "hearing God," but it is the meeting between God seeking man and man seeking God; it is Love responding to Love; it is the attainment of the Highest in man,—the infinite, eternal Bliss. This is the simple doctrine of Prayer, and of Salvation as taught by the New Dispensation.

II. *Syntheticity and Catholicity.* The spirit of spiritual wisdom which seeks the One in the many, is the spirit of the New Dispensation. It does not believe in uniformity, but in unity in the midst of variety. So far as social customs, and religious ceremonials and methods are concerned, each community must go through its own natural course of evolution, but in the fulness of time, the highest ideals of life will no longer be Hindu or Christian, or Buddhist &c., but the common possession of all; and in this sense there will be one Universal Church.

III. *Subjectivity:* The world we live in is essentially a *spiritual* world,—matter itself is nothing but a manifestation of spirit. The whole interpretation of the world and of life, therefore, depends upon the development of our spiritual consciousness, when God becomes a reality, and all the personalities and phenomena in the religious evolution of man become spiritual realities.

The New Dispensation makes no distinction between the church and the home, between Sunday and other days, between the most necessary and ordinary occupations of life and acts of worship. It is from this point of view that it interprets Baptism and the Eucharist, the *Arati* and the *Homa* ceremony. It does not encourage a multiplication of ceremonials itself; but it endeavours to enter into their spiritual significance as sanctioned by all religions.

Brahmoism (Adi Samaj)

By SATYENDRA NATH TAGORE Esq. (Calcutta)

(This thesis is written in Bengali.)

Nowhere do we find the worship of idols in the Vedas. The early Vedic sages used to realise the presence of God in Nature. They worshipped the one Eternal, All-knowing and All-blissful God as separate Gods (Devas), dwelling in the sun, the moon, clouds, air, water &c. Everywhere they found the power, glory and beauty of these Devas manifested in Nature, and worshipped them with Vedic Mantras. Towards the end of the Vedic period, in place of these verses of praise and simple offerings of articles of worship, there were

introduced elaborate ritualistic processes, which aimed more and more for the satisfaction of desires, a particular form of worship being associated with the gain of a particular object, and so on. The Brâhmanas only being entitled to perform these services for the other castes, did their best to maintain their high status with the initiation of more and more ceremonials. Thus when the simple and easy worship of the Vedas became transformed into a worthless and highly ceremonial system, the sages of the Upanishads gave out that the Vedas and other Shâstras treat of the *Apara Vidya*, or inferior knowledge; the *Para Vidya*, or the Highest Knowledge, alone can lead to the Eternal Truth. Being dissatisfied with the ceremonial worship they went into the woods to meditate and attain to the knowledge of Truth; and there engrossed in the meditation of Brahman they realised the Highest Self, the Paramatman installed in their heart, and found bliss supreme.

It was natural for primitive man to attribute divine qualities to objects of Nature; later on, with the increase of knowledge the idea of One-ness running through apparent diversity in the universe was felt. The sages of the Upanishads realised this universal One-ness in the light of their knowledge, and as they came to see the soul within, by the concentration of their minds free from all worldly attachments, they perceived the intimate relation between the soul and God. Here commenced the knowledge of Vedanta. Thus they found only the One, through the many they reached to the One, the Paramatman, the resting place of all the Atmans, and they called Him the One Indivisible Brahman. But in those days the people in general being enveloped in the darkness of ignorance were considered incompetent to learn this Highest Truth; hence the balance of society was adjusted by allowing these common people to continue with their ceremonial worships and sacrifices for their prosperity in this world and the next, while those who sought the Highest Knowledge, abandoned the world, went to the forests and there occupied themselves with meditations to realise the Brahman.

Here the writer says that the time has come when that Knowledge of the Brahman has to be preached broadcast among the people, and that the Brahmo Samaj is prepared to do this. "The Vedic people worshipped the objects of Nature, the Upanishadic sages worshipped the Indivisible Brahman in the woods, and now we by the grace of God will worship Him in our homes. Brahmoism is not for Sannyasins, but for householders. Keep to your homes, worship the God, and look after your parents, wife, children, relatives and friends. This is the Sanatan Brahmo Dharma."

—:O:—

(To be continued).

CORRESPONDENCE: A WARNING

Rev. Swamiji,

The Ramakrishna Mission being a great boon to India and Humanity at large, it is quite natural that the Swamijis belonging to the Mission are welcomed everywhere, and much interest and appreciation are shown to the many spiritual and practical works carried on by the Mission, in a quite selfless, benevolent and philanthropic way.

A few months ago a Swami had been here, and told us that he had been sent by the Ramakrishna Mission to which he belonged, to collect funds for the propaganda work of the Mission in China and for the upkeep of the free dispensaries of the Mission in India. He told us further, that the money given to him in aid of the above funds will appear with the names of the donors in the "Prabuddha Bharata." He gave out his name as "Swami Swarnananda" and also stated that he was the translator of the Gita which is appearing in the pages of the "Prabuddha Bharata." Consequently I offered Rs. fifty towards his so-called funds, and at his request I gave many letters of introduction to my friends and neighbours to help him in his laudable endeavours. He collected lots of money and went away. Now I hear from many quarters, that he is again going about on a similar sort of business. Having minutely searched all the numbers of the "Prabuddha Bharata," and not finding any mention of the above funds, my suspicions are aroused about this man, and I beg to draw your attention to this matter so as to be assured of the truth.

Most respectfully yours,

K. S. Raningwala V.

Vadia (Kathiawad).

[It is needless to state in this connection that the person mentioned in the correspondent's letter is a fraud. We shall warn the public not to trust anyone with donation for any of our works unless they can show the letter of authority signed by the President, with the special Seal of the Ramakrishna Mission, as announced a few years ago.

We shall be much thankful to our Indian Dailies and Weeklies for their publishing this important matter in the interest of the public at large.—Editor, Prabuddha Bharata.]

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE total bag during Sir John Hewett's recent shooting tour amounted to forty-five tigers.

THE original capital of the Standard Oil Company was fifty six million dollars, and the earnings between 1899 and 1907 were 570 millions.

THE late Babu Gobindachandra Dhar of Calcutta, Calcutta, has bequeathed property worth about Rs. 4,00,000, for the establishment of a Hindu Free School in Calcutta, and for other charities.

REPORTS of the Swami Paramananda's work in Boston are very encouraging. "Classes interested in Vedanta," says the *Post*, "have been organised in Boston, Waltham, Newton, Milton and Lynn."

WE are glad to learn that on the occasion of the last convocation of the Calcutta University, among the recipients of the degree of M. A. were two ladies, one of whom stood second among the successful candidates in English.

INFORMATION has been received in Calcutta of the death at Rio de Janeiro of Colonel Suresh Chandra Biswas, the well-known Bengali Army Officer of the Brazilian Republic. His death took place as far back as the 22nd of September, 1905, but the news did not reach India before 44 months had rolled away.

THE largest bullock in the world is being sent by a stockbreeder in Southern Alberta to the Alaska-Yukon-Pacific Exhibition at Seattle. Although only three years old this animal stands six feet high, is eleven feet two inches long, and measures eight feet eight inches round the girth and six feet on the hips. The owner has refused £800 offered for the animal.

FROM the "Star of the East" a monthly journal published from Sydney, Australia, and edited by Sister Avabamia, we are glad to learn that the Vedanta work carried on by the Sister is progressing there. During her recent tour in New Zealand she has been able to organise three clubs for the study of Vedanta. Her last letter appears in

the April number being written from Dimedin, "almost the most southern part in the world," where the people as well as the daily press have shown great interest in the Vedanta work.

SWAMI Nirmalanandaji is now holding regular classes on Raja Yoga every Sunday at the Ramakrishna Math, Bangalore City. At the requests of many of the educated and influential people of the place he intends to open classes in the Cantonment also.

On the 29th of May the Swamiji went to Tinnevely, and presided over the sixth annual gathering of Sadhins at Kurukkurai. Swami Nirmalananda delivered his inaugural address in English on "The General Aspects of Hinduism." The next morning he addressed the large assemblage on "Who is a Sadhin." It was very interesting as it pointed out the real characteristics of a sage as distinguished from the quacks and charlatans that pass for such. In the evening Swami Nirmalananda discoursed in a very impressive manner on "Karma and Upasana." On Monday he delivered a truly edifying lecture on "Symbolism of the caste marks," adopted by the different Hindu sects, and explained in a very interesting manner the origin and significance of "Thirunamam." In the evening the Swami Nirmalananda again gave an entrancing lecture in English on "The Human Soul." On the 2nd June, he left for Madras, and was given a hearty send-off by the *élite* of the local nobility and gentry. He resumed his work in Bangalore on the 5th of June.

THE Swami Abhedananda has been delivering class lectures at the Vedanta Society of London. In Paris he had greater success this year and many influential people joined his classes there. The following is taken from an interview which appeared in *The Weekly Dispatch*, London, May 16th:—

A picturesque Hindu philosopher, the Swami Abhedananda, has come to London to teach Eastern secrets of health to the Western world. There is nothing of the charlatan or hypnotist about the Swami. He is a handsome man, apparently about forty. No mystical mannerisms are his.

"Vedanta," said the Swami, "is as old as the world, and much older than the Western world. It dates back thousands of centuries, and is the

greatest wonder-working system ever known to mankind. It is man's best friend in time of distress; it is most comforting in sorrow, and it uplifts the soul above all the troubles, anxiety, and worry arising from failure in business. No other religion teaches so perfect a method of gaining self-control, peace and happiness." The means of realising this blissful condition is claimed to be scientific breathing as taught by the Swami to the clients of both sexes who flock to his classes and enrol themselves as students. Some of these devotees asserted that they had reaped incalculable benefits from the Swami's methods. He himself looks the embodiment of all that he guarantees to his disciples.

"By proper breathing exercises," said the Swami, "a man may develop sufficient will-power to counteract even the forces of gravitation. He could also withdraw his subtle self, what some call his astral self, from his body while reclining on a couch, and literally stand aside and look at his body lying there. To suspend the action of the heart and pulse for some seconds is one of the simplest feats. I teach the fundamental principles of Christian Science, which have been taught in India for ages, with the difference, that scientific breathing, as opposed to mere faith, is the means I employ. Self-cure is easy by the religion of Vedanta. It is possible by employing the correct breathing exercise to withdraw the mind's attention entirely from the locality of the (bodily) pain, thereby conquering it as completely as if an anæsthetic had been used. There is nothing that psychical societies have discovered which cannot be accomplished by following my method of breathing. All the student has to do is to practise half an hour twice a day, and perfect health of mind and body will result. By breathing exercises I mean that process by which control of the motion of the lungs and nerve centres and command over the vital energy can be obtained. The Yogi declares that the practice of scientific breathing will bring whatever result is desired, whether physical, psychical, or spiritual."

The Swami attached no great importance to diet or temperance in food or drink. Given a well-trained will and a mastery over the rejuvenating art of breathing, all other things were of minor importance. The will became a sort of alchemist, that made everything minister to the best interests of the body and the highest interests of the mind.

XVIII. 25.

अनुबन्धः The consequence **हाने** loss (of power and wealth) **हिंसा** injury (to others) **वीर्ये** (one's own) ability **अनपेक्ष** without heeding **मोहात्** through delusion **वत्** which **कर्म** action **आरब्धते** is undertaken **तत्** that **तामसं** Tāmasic **उच्यते** is declared (to be).

That action is declared to be Tāmasic which is undertaken through delusion, without heed to the consequence, loss (of power and wealth), injury (to others) and (one's own) ability.

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ॥

सिद्धसिद्धोर्निर्विकारः कर्ता सात्त्विक उच्यते २६

XVIII. 26.

मुक्तसंगः Who is freed from attachment **अनहंवादी** non-egotistic **धृत्युत्साहसमन्वितः** endued with fortitude and enthusiasm **सिद्धसिद्धोः** in success or failure **निर्विकारः** unaffected **कर्ता** an agent **सात्त्विकः** Sātvic **उच्यते** is called.

An agent who is free from attachment, non-egotistic, endued with fortitude and enthusiasm, and unaffected in success or failure, is called Sātvic.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ॥

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥

XVIII. 27.

रागी Passionate **कर्मफलप्रेप्सुः** desiring for the fruits of action **लुब्धः** greedy **हिंसात्मकः** malignant **अशुचिः** impure **हर्षशोकान्वितः** (easily) affected by elation or dejection **कर्ता** (such) an agent **राजसः** Rājasic **परिकीर्तितः** is called.

He who is passionate, desiring for the fruits of action, greedy, malignant, impure, easily elated or dejected, such an agent is called Rājasic.

[*Elated or dejected*—at the success or failure of the action in which he is engaged.]

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ॥

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥

XVIII. 28.

अयुक्तः Unsteady **प्राकृतः** vulgar **स्तब्धः** arrogant **शठः** dishonest **नैष्कृतिकः** malicious **अलसः** indolent

विषादी desponding **दीर्घसूत्री** procrastinating **च** and **कर्ता** (such) an agent **तामसः** Tāmasic **उच्यते** is called.

Unsteady, vulgar, arrogant, dishonest, malicious, indolent, desponding and procrastinating, such an agent is called Tāmasic.

बुद्धेर्मेदं धृतेऽप्येव गुणतस्त्रिविधं गृणु ॥

प्रोच्यमानमप्येवेण पृथक्त्वेन धनंजय ॥२९॥

XVIII. 29.

धनंजय O Dhananjaya **बुद्धेः** of intellect **धृतेः** of fortitude **अप्येव** and also **गुणतः** according to the Gunas **त्रिविधं** triple **पृथक्त्वेन** severally **अप्येवेण** exhaustively **प्रोच्यमानं** as I declare **मेदं** the distinction **गृणु** hear (thou).

Hear thou the triple distinction of intellect and fortitude, according to the Gunas, as I declare them exhaustively and severally, O Dhananjaya.

[*Dhananjaya*: the conqueror of wealth—human and divine, earthly and celestial; an epithet of Arjuna.]

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयामये ॥

बंधं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ३०

XVIII. 30.

पार्थ O Pārtha **प्रवृत्तिं** the path of work **निवृत्तिं** the path of renunciation **च** and **कार्याकार्ये** right and wrong action **भयामये** fear and fearlessness **बंधं** bondage **मोक्षं** liberation **च** and **या** which **वेत्ति** knows **सा** that **सात्त्विकी** Sātvic **बुद्धिः** intellect.

That which knows the paths of work and renunciation, right and wrong action, fear and fearlessness, bondage and liberation, that intellect, O Pārtha, is Sātvic.

[*Fear.....Liberation*—the cause of fear and the cause of fearlessness; similarly, the cause of bondage and the cause of liberation.]

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ॥

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥

XVIII. 31.

पार्थ O Pārtha **यया** by which **धर्मं** Dharma **अधर्मं** Adharma **कार्यं** right action **अकार्यं** wrong action **च** and **अयथावत्** in a distorted way **प्रजानाति** apprehends **सा** that **राजसी** Rājasic **बुद्धिः** intellect.

That which has a distorted apprehension of Dharma and its opposite, and also of right action and its opposite, that intellect, O Pârtha, is Râjasic.

अधर्मे धर्ममिति या मन्यते तमसावृता ॥

सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ३२

XVIII. 32.

पार्थ O Pârtha **या** which **अधर्मे** Adharma धर्मे Dharma **इति** as **मन्यते** regards **सर्वार्थान्** all things **विपरीतांश्च** perverted **च** and **तमसा** in darkness **आवृता** enveloped **सा** that **बुद्धिः** intellect **तामसी** Tâmasic.

That which enveloped in darkness regards Adharma as Dharma and views all things in a perverted light, that intellect, O Pârtha, is Tâmasic.

धृत्वा यया धारयते मनःप्रायेन्द्रियक्रियाः ॥

योगेनाभ्यभिचारियया धृतिः सा पार्थ सात्त्विकी ३३

XVIII. 33.

पार्थ O Pârtha **योगेन** through Yoga **अभ्यभिचारियया** unswerving **यया** by which **धृत्वा** (by) fortitude **मनःप्रायेन्द्रियक्रियाः** the functions of the mind, the Prâna and the senses **धारयते** (one) regulates **सा** that **धृतिः** fortitude **सात्त्विकी** Sâtvic.

The fortitude by which the functions of the mind, the Prâna and the senses, O Pârtha, are regulated, that fortitude, unswerving through Yoga, is Sâtvic.

यया तु धर्मकामार्थान् धृत्वा धारयतेऽर्जुन ॥

प्रसंगेन फलाकांक्षी धृतिः सा पार्थ राजसी ॥३४॥

XVIII. 34.

पार्थ O Pârtha **अर्जुन** O Arjuna **यया** by which **धृत्वा** (by) fortitude **तु** but **धर्मकामार्थान्** Dharma, desire and wealth **धारयते** (one) regulates **प्रसंगेन** from attachment **फलाकांक्षी** desirous of the fruit of action **सा** that **धृतिः** fortitude **राजसी** Râjasic.

But the fortitude by which one regulates (one's mind) to Dharma, desire and wealth, desirous of the fruit of each from attachment, that fortitude, O Pârtha, is Râjasic.

यया स्वप्नं भयं शोकं विषादं मदमेव च ॥

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥

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Prabuddha Bharata

XVIII. 35.

पार्थ O Pârtha **दुर्मेधा** a stupid man **यया** by which **स्वप्नं** sleep **भयं** fear **शोकं** grief **विषादं** despondency **मदम्** overweening conceit **एव च** and also **न** not **विमुञ्चति** gives up **सा** that **धृतिः** fortitude **तामसी** Tâmasic.

That by which a stupid man does not give up sleep, fear, grief, despondency and also overweening conceit, that fortitude, O Pârtha, is Tâmasic.

[Does not give up sleep &c.,—is inordinately addicted to sleep &c., regarding these to be only proper.]

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ॥

अभ्यासाद्रमते यत्र दुःखांतं च निगच्छति ॥३६॥

XVIII. 36.

भरतर्षभ O bull of the Bhâratas **इदानीम्** now **त्रिविधं** threefold **सुखं** happiness **तु** and **मे** from Me **शृणु** hear **यत्र** in which **अभ्यासात्** by habit **रमते** learns to enjoy **दुःखांतं** the end of pain **च** and **निगच्छति** (he) attains to.

And now hear from Me, O bull of the Bhâratas, of the threefold happiness. That happiness which one learns to enjoy by habit, and by which one comes to the end of pain ;

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ॥

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥

XVIII. 37.

यत् Which **तत्** that **अग्रे** at first **विषं** poison **इव** like **परिणामे** at the end **अमृतोपमम्** like nectar **आत्मबुद्धिप्रसादजं** born of the purity of intellect due to Self-realisation **यत्** that **सुखं** happiness **सात्त्विकं** Sâtvic **प्रोक्तं** is declared (to be).

That which is like poison at first, but like nectar at the end ; that happiness is declared to be Sâtvic, born of the translucence of intellect due to Self-realisation.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ॥

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥

XVIII. 38.

विषयेन्द्रियसंयोगात् From the contact of object with sense **यत्** which **तत्** that **अग्रे** at first **अमृतोपमम्** like nectar **परिणामे** at the end **विषं** poison **इव** like **तत्**

that सुखं happiness राजसं Rājasic स्वतम् is declared (to be).

That which arises from the contact of object with sense, at first like nectar, but at the end like poison ; that happiness is declared to be Rājasic.

[At the end like poison—because it leads to the deterioration in strength, vigour, colour, wisdom, intellect, wealth and energy.]

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ॥

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३६॥

XVIII. 39.

निद्रालस्यप्रमादोत्थं Arising from निद्रा sleep आलस्यं indolence and प्रमादः miscomprehension यद् what सुखं happiness अग्रे in the beginning अनुबन्धे in the sequel च and आत्मनः of self मोहनं delusion तद् that तामसं Tāmasic उदाहृतं is declared (to be).

That happiness which begins and results in self-delusion arising from sleep, indolence and miscomprehension, that is declared to be Tāmasic.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ॥

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यान्निर्भिर्गुणैः ॥४०॥

XVIII. 40.

पृथिव्यां On earth दिवि in heaven वा or देवेषु among the Devas पुनः again तद् that सत्त्वं entity न no अस्ति there is यद् which एभिः (by) these प्रकृतिजैः born of Prakriti त्रिभिः (by) three गुणैः (by) Gunas मुक्तं devoid of स्यात् is.

There is no entity on earth, or again in heaven among the Devas, that is devoid of these three Gunas, born of Prakriti.

ब्राह्मणक्षत्रियविशं शूद्राणां च परंतप ॥

कर्माणि प्रविभक्तानि स्वभावप्रभैर्गुणैः ॥४१॥

XVIII. 41.

परंतप O scorcher of foes ब्राह्मणक्षत्रियविशं of Brāhmanas, Kshatriyas and Vaishyas शूद्राणां of Shudras च as also कर्माणि duties स्वभावप्रभैः born of (their) own nature गुणैः according to the Gunas प्रविभक्तानि are distributed.

Of Brāhmanas and Kshatriyas and Vaishyas, as also of Shudras, O scorcher of foes, the duties are distributed according to the Gunas born of their own nature.

[According to the Karma or habits and tendencies formed by desire, action and association in the past life manifesting themselves in the present as effects. Or, nature (Svabhāva) may here mean the Māyā made up of three Gunas, the Prakriti of the Lord.]

रामो दमस्तपः शौचं क्षांतिरार्जवमेव च ॥

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

XVIII. 42.

रामः Control of mind दमः control of the senses तपः austerity शौचं purity क्षांतिः forbearance आर्जवं uprightness ज्ञानं knowledge विज्ञानं realisation आस्तिक्यं belief in a hereafter एव also च and स्वभावजं born of the nature ब्रह्मकर्म (are) the duties of Brāhmanas.

Control of mind and senses, austerity, purity, forbearance, and also uprightness, knowledge, realisation, belief in a hereafter,—these are the duties of Brāhmanas, born of (their own) nature.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ॥

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥

XVIII. 43.

शौर्यं Prowess तेजः boldness धृतिः fortitude दाक्ष्यं dexterity युद्धे in battle च and अपि also अपलायनं not flying दानं generosity ईश्वरभावः sovereignly च and स्वभावजं born of the nature क्षात्रं of Kshatriyas कर्म the duties.

Prowess, boldness, fortitude, dexterity, and also not flying from battle, generosity and sovereignty are the duties of Kshatriyas, born of (their own) nature.

कृषिगोरक्षवाणिज्यं वैश्यकर्म स्वभावजम् ॥

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

XVIII. 44.

कृषिगोरक्षवाणिज्यं Agriculture, cattle-rearing and trade स्वभावजं born of the nature वैश्यकर्म the duties of Vaishyas शूद्रस्य of a Shudra अपि also परिचर्यात्मकं of the nature of service कर्म action स्वभावजं born of the nature.

Agriculture, cattle-rearing and trade are the duties of Vaishyas, born of (their own) nature ; action of the nature of service is also the duty of Shudras, born of (their own) nature.

स्वे स्वे कर्मण्यमिरतः संसिद्धिं यमते नरः ॥

स्वकर्मनिरतः सिद्धिं यथा विदति तच्छृणु ॥४५॥

XVIII. 45.

स्वे स्वे Each his own कर्मणि to duty अनिरतः devoted नरः man संसिद्धिं the highest perfection समते attains स्वकर्मनिरतः engaged in his duty यथा how सिद्धिं perfection विदति attains तत् that शृणु hear.

Devoted each to his own duty, man attains the highest perfection. How engaged in his duty, he attains perfection, that hear.

[Own—according to his nature.

The Apastamba Dharma-Shāstra says: "Men of several castes and orders, each devoted to his respective duties, reap the fruits of their actions after death, and then by the residual Karma attain to births in superior countries, castes and families, possessed of comparatively superior Dharma, span of life, learning, conduct, wealth, happiness and intelligence."]

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ॥

स्वकर्मणा तमभ्यर्च्य सिद्धिं विदति मानवः ॥४६॥

XVIII. 46.

यतः From Whom भूतानां of all beings प्रवृत्तिः (is) the evolution येन by Whom इदं this सर्वं all ततम् is pervaded मानवः man स्वकर्मणा with his own duty तम् Him अभ्यर्च्य worshipping सिद्धिं perfection विदति attains.

From Whom is the evolution of all beings, by Whom all this is pervaded, worshipping Him with his own duty, a man attains perfection.

[The highest worship to the Lord consists in the closest approach to Him. The veil of Māyā comprising Karma or habits, tendencies and action prevents a man from nearing the Lord, i. e., realising his own Self. By working out one's Karma alone, according to the law of one's being, can this veil be rent and the end accomplished.]

भेषाद् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४७॥

XVIII. 47.

विगुणः (Though) imperfect स्वधर्मः one's own Dharma स्वनुष्ठितात् well-performed परधर्माद् than the Dharma of another भेषाद् better (is) स्वभावनियतं ordained by his own nature कर्म the duty कुर्वन् doing किल्बिषं evil न no नाप्नोति (he) incurs.

Better is one's own Dharma, (though) imperfect, than the Dharma of another well-performed. He who does the duty ordained by his own nature incurs no evil.

[As a poisonous substance does not injure the worm born in that substance, so he who does his Svadharma incurs no evil.]

सहजं कर्म क्रौन्तेय सदोषमपि न त्यजेत् ॥

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

XVIII. 48.

क्रौन्तेय O son of Kunti सदोषं attended with evil अपि though सहजं with which he is born कर्म the duty न न त्यजेत् one should relinquish हि for सर्वारम्भाः all undertakings धूमेन by smoke अग्निः fire इव as दोषेण by evil आवृताः are enveloped.

One should not relinquish, O son of Kunti, the duty to which he is born, though it is attended with evil, for all undertakings are enveloped by evil, as fire by smoke.

[Duty etc.,—this need not mean caste duty.

All undertakings: one's own as well as others' duties.

The greatest evil is bondage and this endures so long as one lives in the realm of the Gunas, except in the case of a freed soul. All action is comprised in one or the other of the Gunas. All action therefore involves the evil of bondage.]

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ॥

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥

XVIII. 49.

सर्वत्र Everywhere असक्तबुद्धिः whose intellect is unattached जितात्मा who has subdued his heart विगतस्पृहः whose desires have fled संन्यासेन by renunciation परमां the supreme नैष्कर्म्यसिद्धिं the perfection consisting in freedom from action अधिगच्छति (he) attains to.

He whose intellect is unattached everywhere, who has subdued his heart, whose desires have fled, he attains to the supreme perfection, consisting of freedom from action by renunciation.

[He attains.....renunciation.—This may also be interpreted as:—he attains the supreme state in which he remains as the actionless Self, by his renunciation of all actions, for which he is prepared by his right knowledge.]

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Matha Upa. I. iii. 4.

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Prabuddha Bharata

उत्तिष्ठन जाग्रत



प्राप्य परान्निर्वाणम् ।

Katha Upan. I, iii, 4

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

Vol. XIV]

AUGUST 1909

[No. 157

SAYINGS OF THE SWAMI VIVEKANANDA

1. Man is born to conquer nature and not to follow it.
2. When you think you are a body, you are apart from the universe; when you think you are a soul, you are a spark from the great Eternal Fire; when you think you are the "Atman," you are All.
3. The will is not free—it is a phenomenon bound by cause and effect—but there is something behind the will which is free.
4. Strength is in goodness, in purity.
5. The universe is objectified "God."
6. You cannot believe in God until you believe in yourself.
7. The root of evil is the illusion that we are bodies. This, if any, is the original sin.
8. One party says, thought is caused by matter, and the other says, matter is caused by thought. Both statements are wrong; matter and thought are co-existent. There is a third something of which both matter and thought are products.
9. As particles of matter combine in space, so mind-waves combine in time.
10. To define God is grinding the already ground, for He is the only being we know.
11. Religion is the idea which is raising the brute unto man, and man unto God.
12. External nature is only internal nature writ large.
13. The motive is the measure of your work. What motive can be higher than that you are God, and that the lowest man is also God?
14. The observer in the psychic world needs to be very strong and scientifically trained.
15. To believe that mind is all, that thought is all, is only a higher materialism.
16. This world is the great gymnasium where we come to make ourselves strong.
17. You cannot teach a child any more than you can grow a plant. All you can do is on the negative side—you can only help. It is a manifestation from within; it develops its own nature, you can only take away obstructions.
18. As soon as you make a sect you protest against universal brotherhood. Those who really feel universal brotherhood do not talk much, but their very actions speak aloud.

OCCASIONAL NOTES

③ If all forms of ignorance, few are at once so mean and so easy to fall into, as that of self-idealism. How often, instead of aspiring upwards, we are merely worshipping our own past! Almost all good people are conscious of a great intensity of power and devotion in early youth. They are very apt to look back, for ever after, on the outside form which their life took at that period, and try all their lives to force that particular form on others. True freedom is a thing of which very few of us have ever caught a glimpse!

Self-idealism is a very special danger at the present time. This is a period of the recapture of ideals. We are always diving into the past, in order to recover the thread of our own development. We exalt the name we bear. We praise our own ancestors. We seem to laud ourselves up to the skies. All this, however, is meant for encouragement, not for conceit. "Children of the *rishis*!" exclaims a great orator to the crowd before him; but if some common man derives from this the idea that *he* is a *rishi*, he shows his own *tamas*, and nothing more. This was not the reaction intended by the orator.

Similarly, when we say that Christ represents in Europe the Asiatic man, we mean the *ideal* of Asia, not any chance individual on the pavement. We must be careful to think clearly in this matter. Many persons propose for three hundred millions of people that they should practise the methods of JESUS, of Chaitanya, of Tukaram, and nothing, they say could resist them.

Nothing could resist them! Of course not, if each one of us *were* a Chaitanya, or a

JESUS! "As a sheep before her shearers is dumb, so He opened not His mouth," said the prophet of the Christ. But is *our* silence so eloquent as this? Only *tamas* makes this mistake! The methods of Christ will not bring the victory of Christ, *to the man who is not Christ*! In him, the dumbness of the sheep is mere sheepishness, not Christ-likeness.

Again says the *tāmasic*: Let me wait for the victory, then, till I *am* like Him! Very good, if self-engrossment were the way to become so. But unfortunately for you, it is not! Only the man *who forgets himself*, for the victory, can ever reach Christhood. Buddha died for smaller ends five hundred times, before it was possible for Him to become the Buddha! Each time He forgot Himself, forgot life, forgot death, became merged in the struggle, without a thought beyond. In the end, He had earned the empire of the world, and had to renounce the certainty of that, in order to mount the step beyond, that made Him the vessel of compassion to the soul.

Each man has his own stepping-stones across the river of Māyā. From stone to stone, one step at a time, we go. Our whole soul must be in the next step. Not for most of us to reach the Absolute now: for most of us, only the immediate end, whatever it be, and for that, to forget self! Only through action can we rise to that which is beyond action.

The world is full of causes for which a man may give his all. Ladders of rope by which we may draw ourselves up, to the *mukti* at present out of sight. Many souls, many planes; not for all souls a single gospel.

Only through all runs the great law, by renunciation alone, by forgetfulness of self, does man rise to the Supreme Goal.

If we really forget self, any good-not-our-own will appeal to us. The good of others as an end in itself will become an appetite in us. We shall spend no time arguing as to theories and ideals, methods and plans. We shall *live* for the good of others; we shall merge ourselves in the struggle. The battle, the soldier, and the enemy will become one. Ours only the right to action, ours never the fruit of action!

But not as having already attained! Ages of strenuous activity are the opportunity of many to reach God-consciousness. We pant for the ordeal, we thirst for active service—not that we are already fit, but that by facing the cannon's mouth we may become fit. "By pouring himself like an oblation on the fire of battle, by remaining unterrified in moments of great terror, has Duryodhana attained to this felicity!" How knightly is the commendation! How heroic the path!

"Things are not bettered, but *we* are bettered, by making changes in them," said the Swami Vivekananda.

So the world is a school, a gymnasium for the soul. Humanity is not a great hall of mirrors, in which a single figure is reflected again and again, here well, and badly there. God yearns to achieve Himself supremely, and differently, in each one of us. All that we may take from the Pattern-Lives is the law that guided them, the aim for which they toiled. Renunciation! Renunciation! Renunciation! In the panoply of renunciation plunge thou into the ocean of the unknown. Accept the exigencies of thy time, the needs of thy place, as the material out of which the soul is to build its own boat for the great journey. Think not that it can copy exactly any that has gone before. To them, look only for the promise that where they have succeeded thou shalt not utterly fail. Then build, and launch. Set out to find—Thyself! And let thy going-forth be as a blaze of encouragement to those who have yet to depart!

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THE MASTER AS I SAW HIM

BRING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

XXIX.

MONASTICISM AND MARRIAGE

(Continued from page 125)

HE never attacked a social ideal. He told me, a day or two before I landed in England, on my return there in 1899, that I must take back while in the West, as though I had never dropped them, the social ideals of Europe. To him, in Europe or America, the married woman was not less in honour than the unmarried. Some missionaries on board the ship, during this voyage, were displaying silver wedding-bracelets bought from Tamil

women in the stress of famine; and the talk ran on the superstitious dislike of wives, East and West, to the removal of the wedding-ring from finger or wrist. "You call it a *superstition*?" exclaimed the Swami, in low pained tones of astonishment, "You cannot see the great ideal of chastity, behind?"*

The institution of marriage, however, was always seen by him in its relation to the

* The chastity of the wife as Hindus think of it, is a word that connotes not only faithfulness to one alone, but also *unvarying* faithfulness. In this ideal, there is no room for the slightest fluctuation of distaste,

ideal of spiritual freedom. And freedom, in the Eastern sense, must be understood not as the right to do, but the right to refrain from doing—that highest inaction which transcends all action. "Against marriage, in order to rise beyond marriage," he admitted one day, in argument, "I have nothing to say." The perfect marriage was, to his thinking, of the type that he had seen in his Master, in his brother Yogananda, and in his disciple Swarupananda. And these were what would in other countries have been regarded as merely nominal. "You see there is a difference of outlook on this point!" he said once, discussing the question, "the West regards marriage as consisting in all that lies beyond the legal tie, while in India it is thought of as a bond thrown by society round two people, to unite them together for all eternity. Those two must wed each other, whether they will or not, in life after life. Each acquires half of all the merit of the other. And if one seems in this life to have fallen hopelessly behind, it is for the other only to wait and beat time, till he or she catches up again!"

Sri Ramakrishna, it was said, had always referred to marriage as a special, and to the monastic life as a universal, service. In this he was, one supposes, alluding only to marriages of the very highest type. And this was clearly the determining concept of celibacy, or *brahmacharya*, in the Swami's own mind. He called souls to take this vow as if he were calling them to the most honourable of warfare. He regarded a monastic Order as "an army" behind a leader, and the teacher whose followers were all citizens and householders, as without an army. There could be no comparison, in his mind, between the strength of a cause that had, and one that had not, this support.

Yet in marriage itself, he was not wholly unable to see a career for the soul. I can never forget his story of an old couple who

were separated, after fifty years of companionship, at the doors of the workhouse. 'What!' exclaimed the old man, at the close of the first day, 'Can't I see Mary and kiss her before she goes to sleep? Why, I haven't missed doing that at night, for fifty years!' "Think of it!" said the Swami, glowing with the thought of an achievement so high, "Think of it! Such self-control and steadiness as that, ARE *mukti*! Marriage itself had been the path for those two souls!"

He held, with unfaltering strength, that the freedom to refrain from marriage, if she wished, ought to be considered as a natural right of woman. A child, whose exclusive leaning to the devotional life was already strongly marked before she was twelve, had once appealed to him for protection against proposals of alliance that were being made by her family. And he, by using his influence with her father, and suggesting increased dowers for the younger daughters, had been successful in aiding her. Years had gone by, but she was still faithful to the life she had adopted, with its long hours of silence and retirement; and all her younger sisters were now wedded. To force such a spirit into marriage would in his eyes have been a desecration. He was proud, too, to count up the various classes,—of child-widows, wives of *kulin* Brahmins, rare cases of the undowered, and so on—who represent the unmarried woman in Hindu society.

He held that the faithfulness of widows was the very pillar on which social institutions rested. Only he would have liked to declare as high an ideal for man as for woman in this respect. The old Aryan conception of marriage, symbolised in the fire lighted at marriage, and worshipped morning and evening by husband and wife together, pointed to no inequality of standards or responsibilities as between the two. Rama, in the epic of Valmiki, had been as true to Sita, as Sita to him.

The Swami was not unaware of the existence of social problems, in connection with marriage, in all parts of the world. "These unruled women," he exclaims, in the course of a lecture in the West, "from whose minds the words 'bear and forbear' are gone for ever!" He could admit, also, when continuance in a marriage would involve treachery to the future of humanity, that separation was the highest and bravest course for husband or wife to take. In India he would constantly point out that Oriental and Occidental ideals needed to be refreshed by one another. He never attacked social institutions as such, holding always that they had grown up out of a desire to avoid some evil which their critic was possibly too headstrong to perceive. But he was not blind to the over-swing of the pendulum, in one direction or the other.

"There is such pain in this country!" he said one day in India, speaking of marriage by arrangement instead of by choice. "Such pain! Some, of course there must always have been. But now the sight of Europeans, with their different customs, has increased it. Society knows that there is another way!"

"We have exalted motherhood, and you wifehood," he said again, to a European, "and I think both might gain by some interchange."

Again, there was the dream that he recounted on board ship, "in which I heard two voices discussing the marriage-ideals of the East and the West, and the conclusion of the whole was, that there was something in each with which as yet, the world could ill afford to part." It was this conviction that led him to spend so much time examining into differences of social ideals, as between East and West.

"In India," he said, "the wife must not dream of loving even a son as she loves her husband. She must be *Sati*. But the husband ought not to love his wife as he does his mother. Hence a reciprocated affection is not thought so high as one unreturned. It is 'shopkeeping.' The joy of the contact of

husband and wife is not admitted in India. This we have to borrow from the West. Our ideal needs to be refreshed by yours. And you, in turn, need something of our devotion to motherhood."

But the overwhelming thought that his very presence carried home to the mind was of the infinite superiority of that life which seeks only the freedom of the soul and the service of all, to that which looks for comfort and the sweetness of home. He knew well enough the need that great workers may feel, of being encircled by subordinated human lives. "You need not mind," he said once, turning to a disciple with great tenderness and compassion, "You need not mind, if these shadows of home and marriage cross your mind sometimes. Even to me, they come now and again!" And again, hearing of an expression of intense loneliness on the part of a friend, he exclaimed "Every worker feels like that at times!"

(To be continued).

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DIVINE INCARNATIONS

THE THIRD LECTURE

BY SWAMI RAMAKRISHNANANDA

TO take up the question of eclipses mentioned in our last lecture. What is an eclipse? We hear from our modern teachers that solar eclipse takes place when the moon crosses the line that joins the sun and the earth; and lunar eclipse occurs when the shadow of the earth crosses over the moon. But from our Purāṇas, which are the commentaries on the eternal science, the Veda, we learn that the eclipse is caused by a demon called Rāhu. Most people think this latter view to be purely mythological or false. But let us examine the assertion before we hastily arrive at a decision.

If we study more deeply into the matter, we shall find that in reality both of these explanations are correct, only one is materialistic and the other idealistic. Modern

science looks upon the earth as soulless. According to it, all the works of nature are carried on by purely mechanical forces, by dead blind forces; so modern science gives us a universe that is without life or soul, an inanimate and unintelligent universe. But the Veda or the eternal science tells a different story. It tells us that the earth is a living thing. I have a body and in that no one is living except myself. I am existing in the legs, I am existing in the eyes, it is I who exist in the ears, in the hands, in every limb and organ. Every portion of my body is pervaded by me. If I touch your leg I touch you, if I touch your head, I also touch you and no one else, do I not? In the same way, this whole universe is pervaded by a soul, and in every part of it this soul exists. There is no part where it is not; and just as this body is pervaded by one soul and only one, so only one soul pervades the universe. Also, as the body works only so long as I am in it, as my presence is absolutely necessary in order that all the functions of my body may go on, similarly the presence of God is absolutely necessary in order that all these works of nature may go on. Here lies the difference between modern science and our eternal science. One gives us a dead, soulless universe, and the other a universe pervaded with life and soul.

Now, which would you rather have, a dead body or a living body? Everyone would rather have a living body. Similarly we would prefer to have a living universe. Take, for instance, our rivers, mountains, etc., the Ganges, the Jamuna, the Cauvery, the Vin-dhya, the Himalayas; to us they are not mere streams of water, or mountain ranges, but we regard them as gods or goddesses, each representing the same Divine Being, but in different names. Every portion, we must remember, is pervaded by the same soul, but we give different names according to the varying appearances and functions of the different objects of the universe. One part we call Cauvery, another Ganga, another Himalaya, but it is always the same soul under these different manifestations, just as the one soul manifests itself as hands, legs, ears, nose, &c., in a man.

We must not forget that the same soul is everywhere; the same soul that is in the sun is also in the earth, and the earth has the

quality of attracting everything towards it. The sun is a sentient being, in the same way as our eyes are sentient so long as we live; and we have seen that the sun is the eye of the universal Being. So moon is the mind. What is mind? Mind is that which thinks; the organ of thinking is mind. How long do you think? So long as you do not arrive at a conclusion. You see a rope and you take it to be a snake, then you think it may be a rope. Suddenly the wind makes it move and you conclude again that perhaps after all it is a snake; but you reason that the motion may have been due to the wind, and so you go on reasoning until you come to what it actually is. So long as you are uncertain concerning the nature of the thing, you continue to think; but when you have once arrived at a definite conclusion, your thinking ceases. Mind is full of all sorts of doubts. While these doubts remain, you go on thinking; when all doubts are dispelled, then knowledge comes. Thus mind is the source of all changes, like the moon.

As you have pervaded this little universe of yours, this body, so this big universe is pervaded by the cosmic Soul. In this cosmos the moon sees indistinctly and the sun sees distinctly; just as in the microcosm, mind sees indistinctly and senses and *Buddhi* (determinative faculty) see clearly. Therefore we may reasonably conclude that what sees indistinctly here corresponds to that which sees indistinctly there; that mind corresponds to moon, and senses and *Buddhi* to sun. For example, a man comes and tells you that there is a tiger in the street and you do not believe him; but when you go there and actually see the tiger, then you know that it is true. So the senses give you clear knowledge, just as the sun reveals all things clearly; and for this reason we say that the sun is the eye of the cosmic soul.

Now we are in a position to understand the solar and lunar eclipses according to the eternal science. When the mind is over-powered by earth and earthly attractions, this condition goes by the name of incontinence. When you are restless, when you want to satisfy this desire and that, when you are in search after sensual pleasure, you become incontinent. Your mind does not rest satisfied with ordinary lawful enjoyments, you pass the limits of morality, and you

become guilty of incontinence. In the same way, when the earth overshadows the universal mind, the latter shares the same fate of the individual mind, and becomes a prey to incontinence. This is the lunar eclipse. And what is the solar eclipse? We have a solar eclipse when the moon hides the sun from our view; and this means the cosmic mind overshadowing the cosmic senses or overpowering them with all sorts of mind-born desires. But this is also incontinence, which goes by the name of *Rāhu*; so it is *Rāhu* who is the cause of both the solar eclipse and the lunar eclipse. We see, therefore, that modern science does not really contradict our eternal science; only, modern science overlooks the living aspect. That is why there seems to be a difference.

When we study this universal Self, we see that the same eleven organs which we have in this body are also to be found in the cosmic body. Air is one organ of the universal Self, water is another; so there are the five senses and the mind. The moon, as I have previously said, corresponds to our mind, the sun to the eye; so space is the ear, and so on. You can perhaps scarcely understand how the ears whose function is to perceive sound, can be only a diminutive form of space, which makes up the ear of the universal Self. But how does sound come into existence? By union and separation,—when two things are united as when I clap my hands, or when two things are torn apart, as when I tear a piece of cloth; and union and separation are only possible in space. Without space no union or separation can take place, and without union and separation no sound can exist. Now, ears are ears because they perceive sound by having the Knower behind, and sound is sound because of the space, behind which also there is the Knower.

So, again, with the nose. There can be no smell without material particles. If you want to smell, it is no use to smell water or air. Sometimes of course you perceive odours in the air, but why? Because of earthly particles floating in it, and the same is true of water. So we see that smell belongs to the earth, and therefore without the earth there could be no nose, since nose has come from odour. The earth knows that it is smelling; it knows when it is smelling sweet and when it has a bad odour, for earth has the Knower

behind. Therefore it is the nose of the universal Spirit. It is not the nose which smells, but the Knowing Being who by means of the nose is able to perceive odours. The earthly particle knows that it has got odour, because it has the Knowing Being always behind it; for there is no particle which is not pervaded by that one living Soul. There are innumerable sorts of earthly particles and each one of them knows what smell it has. In the microcosm the nose is the place where you can perceive smell, and in the macrocosm the earthly particle is the place where the cosmic Soul has the perception of smell.

Take water next. Without water there would be no taste. If you put sugar on the tongue when it is perfectly dry, that is, when no saliva is there, you will not get any taste. Only when the saliva mixes with the substance, do you perceive whether a thing is sweet or bitter; so this shows that without the help of water we will have no taste of anything. As water on the tongue enables you to know what taste is, so in the cosmic Self also, water brings in the idea of taste. For this reason we say that water is the tongue of the universal Self, as the Knower behind it always knows what taste it has.

In the same way the air is the skin of the universal Self. By your skin you know what is hard to the touch and what is soft, what is cold and what is hot. Now, it is the air which carries heat and which carries cold, and it gives you the idea of hardness and softness; so the air must be the skin of the universal Spirit, who gets the idea of heat, cold, hardness and softness through it.

We thus find in the universe an exact correspondent for every part of our body. The hand is presided over by Indra, for the hand is the lord of strength. When an enemy attacks you, you at once raise your hand to strike; the hand is the storehouse of all strength. The legs are represented by Upendra, or the younger brother of Indra (Vishnu, the All-pervading One). It is from the legs we get the idea of extension; by going from one place to another we make out distance. So Vishnu is the leg of the universal Soul; and so on.

Wherever there is fire burning, wherever there is light, there is the language of God. Tongue is the cause of our speech. Now,

what we call talking? You only talk to inform another of your intention. Speech is the vehicle of your mind. If there is no talking, there is no illumination; as, if there were no lamp in the room, there would be no illumination. Without language, even if I have knowledge, I could not communicate it to you, neither you to me, and there would be only ignorance. So we see, the language or *Vāk* illumines just as the lamp illumines; and as I know that by talking I illumine, so the lamp also knows that it illumines, for there is the Knower behind every particle of it. So wherever there is light, there is the speech of God. As by talking you illumine others and are illumined by them, so wherever there is light there is illumination. Hence when sun and stars, etc., came into existence, God began to talk.

We see therefore that our senses in this little body have their prototypes in the universal body of God. From those big cosmic senses of God we have got these little senses. As from a big reservoir many little reservoirs can be filled, so all these senses, all these little organisms have come from that vast organism, the infinite body of God. From God's infinite nose we have got this finite nose, from God's infinite legs we have got these finite legs, from God's infinite hands we have got these finite hands, and so with all the senses and organs. We are the diminutive forms of that vast Being, and just as looking at a little photograph we can form an idea of the person it represents, so by looking at man we can form some idea of God. We are very small, it is true, but by analysing one of these little gods we can know something of what the vast God is like. When you wish to know what the ocean is like, you cannot hope to have before you the whole ocean, it is too vast; but by seeing a small part of it you can know what the whole ocean is like. God is an infinite ocean, in which each man is a little wave; and just as by analysing one portion of water from the ocean you can form some idea of the water of which the whole ocean is composed, so by analysing a man you can form some idea of God. To know God, therefore, we must seek Him in man. And what man can one best study but his own self? Hence if we would know God, we must know Him by analysing and studying ourselves.

We see then that all men are miniatures or little photographs of God. But you may ask, why do all these photographs differ so much if they are all of one Being? A photograph of a finite being resembles him truly, because the finite man is always clear cut and definite; but in photographing the Infinite One, the photo must vary according to the standpoint from which it is taken, so each time you will get a different aspect. But however these various aspects may differ, in one aspect they all resemble, and that is consciousness. The same consciousness is to be found in the crow, in the tiger, in the worm and in man. This one aspect is photographed everywhere. Appearances may vary, but the consciousness is the same. That consciousness is formless, and out of formless being all forms can be manifest, as out of formless sugar you can make any figure you choose. God not having any definite form, all forms belong to Him. That cannot be the case with a definite entity, for it has its own definite shape. Hence, being formless, He has so many forms. But there must be a connecting link between the formful and the formless, in order that we may compare them. That link is consciousness. In this both agree. So the photographs of the Infinite may vary in appearance, but they are all of the same Being, having the same consciousness.

Consciousness is always one. How do you know this? When I say of a thing, "I know it," a particular feeling comes to me; when someone else says he knows, the same feeling comes to him. Consciousness or knowledge is always accompanied by satisfaction; unconsciousness or ignorance is always accompanied by dissatisfaction. In that feeling of satisfaction there is no difference between man and the lower animals. Hence consciousness is one, forms may be many; and that same consciousness of conscious Soul pervades all forms and makes them living. This is the teaching of our Scriptures.

Thus we see that the old idea of the cosmos was soulful, the modern idea is soulless. If you look toward the soul side you do not see differences. Modern science makes much of the form side, therefore it emphasises differences; while the old Aryan philosophers made much of the soul side, and so they emphasised unity.

THE DIVINE MOTHER

THE universe with its things animate and inanimate, seen and unseen, has been the wonder of ages. Who has brought all this into existence? The answer comes from within,—The Divine Mother. She created the universe out of Herself. She is ever-present in it, She, the All-pervading, fills every atom of it. She is hidden in all beings, the Inner-soul of all, the witness of all their actions. Seated in the hearts of all, She is the Ruler of all Creation, and all creatures are One in Her. Smaller than the smallest, greater than the greatest, She fills the universe. The sword cannot pierce Her, fire cannot burn Her, water cannot wet Her, and wind cannot dry Her. She is Unseen, but All-seeing; Unheard, but All-hearing; Unperceived, but All-perceiving; Unknown but All-knowing. She is the One Seer, the One Hearer, the One Perceiver, the One Knower. She is revealed and yet hidden, present and yet beyond. She is pure truth, bliss and immortality. She is One without a second, Unity in Variety; Whom speech cannot describe, Whom mind cannot comprehend, All-transcending, unbounded by space or time; moving without feet, grasping without hands, seeing without eyes, hearing without ears, She is without cause, yet the cause of all causes, Eternal in existence, Infinite in wisdom. She is the Almighty Creator, the Preserver and the Destroyer of all things. The firmament is Her head; the sun and the moon Her eyes; the quarters of space Her ears; Her speech the eternal Vedas; the wind Her breath, Her heart the whole universe. She is the Intelligence, the Moral Law, the Soul of the universe. All gods, all worlds, all existences are threaded in Her. The whole Creation moves towards the fulness of Her glory. The Queen of Time, She is the Past, the Present and the Future; She upholds the sun, the moon, the earth, the heavens, the ethereal regions. On Her own never-fading canvas of Mâyâ She paints the different entities by Her Divine hand.

Such is our Divine Mother. Am I not Her child? She is before me and behind me. She is in my heart; She is consciousness and intellect in me, She is power, peace and Shuddhâ in me; She is hunger and thirst in me. She surrounds me as a Living Presence, holds me in Her arms, feeds me when I am hungry, gives me drink when thirsty, rest when weary, She lulls me to sleep when I am sleepy; She gives me strength when I am weak, hope when I am in despair, consolation and peace when I am sorrowful; O, How Merciful is my Mother! And yet I forget Her! But She never forgets me. I may be refractory and ungrateful, but still my All-merciful Mother continues to love

me. What makes me forget Her? It is worldliness, selfishness. How can I conquer this greatest enemy, worldliness? The voice of the Mother comes, —*By renunciation, by absolute surrender of every desire to the Mother.* The pleasures of the senses cannot give peace; they end in bondage and suffering. So, let us demand nothing, seek nothing, avoid nothing. Let us surrender our own selves to the Mother. Let Her will be done!

This universe, the playground of all the great elemental forces of nature, is but the manifestation of the All-powerful energy of the Divine Mother. She is the source of all power. Whatever I do, I do with Her power. My earthly possessions are not mine, but Hers. It is She that makes my body work; it is She that consumes food into life-blood, and guides me in everything. I am a child in Her arms. I know nothing, Mother knows everything. She knows what suits me best. She gives me strength to overcome temptations. When the heart is gloomy, when I find none to soothe my woe, in whom shall I find rest but in Her? At whose feet shall I unburden my 'over-fraught heart' but at Hers? The Mother, the fountain of peace and bliss, is my only solace. As soon as I pray to Her with child-like simplicity, She wipes off the tears of woe and brightens up the gloomy heart. When I lose earthly possessions, when I lose my near and dear relations, and am in need of superhuman strength to stand these calamities, It is the Divine Mother, the ocean of loving kindness, that comes and saves me. As soon as I sing Her glory, all that is painful is taken away. It is because I forget Her, that temptations make me a slave. If I realise Her All-ruling presence everywhere, if I see Her eyes, face, arms, and feet in every place, how can I go astray? Let temptations, pain and suffering come! But taking refuge in the lap of the Divine Mother, pray, "Mother, save thou Thy helpless child," and lo! She sends strength and support to bear with all the sufferings that the world can inflict.

She is the giver of spiritual life. Through Her grace one acquires self-restraint, honesty, purity, devotion and truthfulness, the elements that go to build up the edifice of spirituality. Her true son enjoys happiness in whatever occupation he may be engaged, knowing it to be Her service. There is no task but is pleasant to him; there is no duty but has a religious charm for him. He knows the world as a training-ground for the soul and that his earthly possessions belong not to him but to the Mother, and can only be enjoyed by applying them to Her service. Remembering Her always, he is unaffected wherever he lives, whether in a hovel or in a palace; and when his time comes he departs with a heart full of peace and joy, knowing, from Her he came and to Her he returns.

Realise the Mother in all Her objects. See Her beauty in the flowers of the spring, in the oceans, the mountains, the clouds, the heavens, the stars, the rising and setting sun,—nay in all objects both animate and inanimate. Every object lives, moves and has its being in Her. If we feel our Divine Mother in everything, peace, blessings and harmony will be ours, in the midst of the apparently conflicting concerns of life. If we rejoice in the Mother, She will reveal Herself to us. We shall then commune with Her, talk to Her, play with Her, obey and serve Her. Let us forsake everything and love Her in the same way as the worldly-minded and the misers love their riches. Let us lay down our life gladly to the service of the Mother, and trust in Her with pure devotion. Let us eschew covetousness, malice and scepticism, the threefold evil act of the mind; abuse, untruth, back-biting and frivolous talk, the fourfold evil act of speech; and stealing, killing, and doing immoral things, the threefold evil act of the body; else our devotion cannot be accepted by the Mother. Let not a single affair of daily life be alienated from Her. Let us feel that we are in Her, of Her and for Her; She is ours, we are Hers. Let our indwelling spirit harmonise with the Mother's, so that what She likes, that we may like also, what She demands, that we may freely give Her, what She bids us do, that we may do as dutiful children. Then and then only, will flow a stream of pure spirituality which will quench the burning thirst in the course of our travel through the desert of Samsāra. Let us pray:—

"Lead kindly Mother, 'mid the 'circling gloom,
Lead 'Thou us on;
The night is dark, and we are far from home;
Lead 'Thou us on."

"From the unreal lead us to the Real.
From darkness lead us to Light.
From death lead us to Immortality."

It is the singing of Her glory that cleanses the mirror of the heart, quenches the terrible thirst for the world, and tunes the mind with the infinite. Sing, ye brothers, the glory of the Mother, the Force of all forces, the Life of all lives. Sing, thou, the sun that shinest with Her effulgence; sing, thou, the sea that heaves with Her power; sing, thou, the flower that smilest with Her beauty; sing, ye, all living creatures that "walk, swim, creep or fly"; sing, ye, all Creation, the glory of the Divine Mother!

Hail, hail to Mother a million times,
Hail unto Mother, again and again;
Prostrate in front, Mother, prostrate behind,
We prostrate to Thee on every side, O All!

ANNADA PRASAD GHOSH.

THE CONVENTION OF RELIGIONS IN INDIA

(Continued from page 134.)

Christianity

By REV. HERBERT ANDERSON, (Calcutta).

This thesis has been named—'The Christian Faith, its Founder and His message. The writer begins by saying that, "historical in its origin the faith claims to rest on divine revelation: having as its postulate, a personal, holy, self-revealing God, and in its content a religion of redemption." It regards sin as the free act of the creature, neither normal nor necessary to his existence; though man has degraded himself and does not realise his divine nature, it regards him as God's offspring. "The faith of Christ claims to be God's method of restoring his lost divinity to man." The path to Salvation is by remission of sins. "Life's trials and sorrows are disciplines of God's love. Death is a quiet sleep and the resurrection draws near—the beatific vision of God and Eternal Glories."

The writer then goes on to mention that the Faith of Christ has spread in spite of persecutions, that it offers no worldly attractions or indulgences, that it has never interfered with state affairs and social customs unless they were immoral and idolatrous, and that its glory lies in the fact that it has succeeded in establishing many reforms and philanthropies in Christendom by its teachings. The Bible is next mentioned as "the most human and the most divine of books," containing the revelation of God and the wants and aspirations of man individually or collectively. The Christian faith "in the person of its founder claims to be the Truth, at once the synthesis and completion of vital elements the religions thoughts of mankind. 'I am,' said Jesus, 'the Way, the Truth and the Life.'"

The writer claims that the holiness, humility, forgiveness and love as exemplified in the life of Christ is unrivalled, and that "if the greatness of a man is to be estimated by the purity and dignity of his personal character, Jesus is supreme among men." "He (Christ) claims a relationship with his disciples which means, that for them He is that which only God Himself can be." One cannot rest satisfied with calling Jesus a prophet of God, one is compelled to say what the Poet Browning wrote:

"The immensely yearned for, once befell
God once assumed on earth a human shape."

At the same time the writer finds nothing to 'stagger the imagination' to conceive that, "as truly as there is an immanent presence of

God in nature while also there is a transcendental existence of God beyond nature, so there is an immanent presence of God in Christ while there is an immanent presence of God beyond Christ."

Christ's Message, according to the writer, was the Redemption of Humanity, and that has been accomplished in and through His Incarnation, His life on earth, His death on calvary, His resurrection and ascension, and finally through His witness on earth—His church—which has been commissioned to carry on a campaign which shall not cease till humanity acknowledges redemption in Him, and till the second coming of the Lord. "Jesus accepted the teachings of the Jewish faith in its view of a personal and Holy God." "The claim to be sons of God," proceeds the writer, "can only belong to those who have been subjects of spiritual renewal, and who bear in some measure the moral and spiritual likeness of the Father."

"So high was his (man's) destiny and so awful his fall, that his salvation was alone possible in a gracious purpose of God who 'sent His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.'" A Christian is defined as one whose mental and moral attitude to Christ is one of spiritual repose. "To live in Christ" is the devout soul's motto.

Christianity (Pentacostal League)

By SAMUEL A. CHISHOLM ESQ., (Calcutta).

The Pentacostal League believes in the Bible as the Inspired Word of God and the Holy Spirit as its author and interpreter. It believes in the Trinity of the Father, the Son and the Holy Spirit to be the One God. It also believes in the great personal foe of God and man, called the Devil or Satan, whose works are described as (1) Sin in the heart, (2) Sickness in the body, and (3) Death in the Soul (or loss of spiritual life).

"Agreement or atonement originally existed between God and man" but when man broke it by wilfully harkening to Satan rather than to God, He banished man from His presence. God, the Father, however "planned an atonement" by remission of sins. Now, "without shedding of blood there is no remission of sins as illustrated in various ways, esp., through the sacrifice of animals"; but finding those means insufficient, "the Father in the person of Jesus, His son, took our human nature on Him, lived, suffered, died and rose again, breathed the earnest of the Holy Ghost on His disciples, ascended...to glory having carried out the atonement...and so the Holy Spirit is here to-day to apply it in us, if we are willing and obedient." Man only requires faith to receive this Holy Spirit.

The writer then remarks that by having faith, sinners though we are, we receive "the new birth." But till then the Holy Spirit only "dwells within, He does not reign, because there is still the disposition to sin within, but which must be displaced by the disposition to holiness before He can reign. This is done however by the Lord, Who gives the Baptism of the Holy Spirit and Fire, the moment we gladly and forever utterly disclaim all right to ourselves and yield ourselves wholly to Him." "Atonement means At-one-ment." "Before the fall it was God *with* man, now it may be God *in* man." The writer then speaks about union with God. This agreement "must be on God's terms and not on man's." When thus united with God, man shows his "gratitude to God not only in worship, praise and prayer, but also in deeds and works for the good of our fellowmen, and it is in this way God manifests or expresses Himself through us, —when we are thus free."

The death of Christ ceases to be a mere historical fact when the Scriptural doctrine of identification is accepted. "One died for all," "therefore all died," i. e., were freed from sin. Going further, with the resurrection of Christ, man also rises again but lives not by himself, but "unto Him." "Jesus is both Divine and Human" and so to live, man "must be identified spiritually with Jesus in His life in Heaven." As a result of this, man becomes a member of His body, and thus becomes the likeness of God on earth.

The writer then refers to the second coming of the Lord, His reign in Palestine with God's covenant people for a thousand years, during which time Satan will be shut up in His prison, and then set free for a little while, to war in company with those who side with him against Christ and His Saints, that it may be proved that God and His Christ only are Almighty. Then the final Judgment Day will come, when everlasting shame and contempt will be the portion of the wicked and the Devil, and Eternal bliss will be that of the righteous in company with the Lamb who was slain for them, and with the angels of God.

Christianity (Roman Catholicism)

By REV. J. H. FRANCIS.

The Roman Catholics believe in one God, the Almighty Father, in the Holy Ghost and in the one Lord Jesus Christ, the only begotten Son incarnate by the Holy Ghost of the virgin Mary and made man, and who came down from heaven for the salvation of man, died on the Cross, was buried, but rose again and ascended to heaven.

They believe in one Holy Catholic and Apostolic Church, in resurrection of the dead and the life

to come; in the Holy Scripture as held by "Our Holy Mother the Church"; in the seven sacraments of the new law,—such as, the baptism, the eucharist, penance &c., as necessary for salvation; in purgatory &c.; in the worship of the images of Christ, of the mother of God, ever virgin, and also of other saints; in the Pope as the successor of St. Peter, prince of the Apostles and vicar of Jesus; in the immaculate conception of the Blessed virgin Mary; and in the infallibility of the Pope. They believe these to constitute the true Catholic faith, out of which no one can be saved.

The other Christian sects declare that by faith alone one attains Salvation, but the Roman Catholics say that three things are necessary for Salvation, viz., faith, holy rites and confession of sins. As an apple tree brings forth only apples, so practice of holy rites is the inevitable fruit of faith. The other Christian sects aver that confession of sins before a man for their remission is hateful in the eyes of God, but in reality the Catholics do no such thing, for according to the formula, one has to repeat that, before the Almighty God, before the ever-virgin Blessed Mary, before the archangel Michael, before John the Baptist, before the Lord's Apostles, Peter and Paul, and before the Saints of the Church, he is confessing all the grave sins he has committed of his own will and his alone. The Lord Jesus Christ also told his chosen apostles, that those sins which they will forgive, will be forgiven by Him. Did He not by this, asks the writer, hint at the doctrine of confession?

Islamism (Its aims and Scope)

By MIRZA ABUL FAZI, Esq., (Calcutta)

"The Islam of Mohammed does not profess to be a new religion, its strongest aims being to restore primitive faiths of the prophets and preachers of bygone ages to their original purity and simplicity." The writer quotes from Koran ii, 209 showing that all men belong to one religion and that prophets with glad-tidings are sent down to judge between men in what they disagreed and none disagreed therein.....but out of hatred among themselves. In the teachings of Islam no slanderling of the prophets and great teachers of mankind could be found, rather the greatest deference is shown to each one of them.

The message of Islam, as seen in the Koran, is simple enough. It enjoins high moral principles, strongly forbids injustice (lustful men being termed 'unjust'), and warns its followers that they may not join anything with Him.

"The Islamism of Mohammed rejected all caste of priesthood, all monopoly of spiritual knowledge

or special holiness to intervene between man and his God: 'The baptism of God we have, and who is better than God at baptising? Him we worship.' 'We are God's, and to Him we shall return.'"

Islam discountenances division among men on the ground of religion merely, its teachings being based on broadest principles. "Mohammed preached the brotherhood of man by totally destroying all the barriers raised against it by the self-interest of man." To a Moslem, this wide world presents a vast field for co-operation, and not competition, in the struggle of life towards its ultimate goal. The broadness of a Moslem is seen in his readiness to eat and even intermarry with people of other religions. "Mohammed himself, strictly opposed as he was to the religion of the idolators, had married three of his own daughters to them, though in the early stormy days of Islam it proved disastrous..... This was the practical brotherhood of man that knew no colour, no creed....."

"Islam above all is a religion of works. The service of man and the good of humanity constitute pre-eminently the service and worship of God." On the other hand, "Woe to those who pray..... and refuse to help the needy" (C. vii, 4-7). The ideal believer is thus described: "He calls men to God and does good himself, and then says, verily I am a Moslem." (xli, 38). Islamism throughout maintains the free agency of man: "Verily God will not change the grace which is in men until they change it for themselves." (xiii, 12).

The writer then goes on to speak of some of the social reforms effected by Islam. "Respect women" is one of the first lessons of Islam..... Mohammed called woman 'the most inestimable thing in the world,' 'the handiwork of God,' 'the mother of men.' 'Men are but agents of women' says the Koran." Marriage is not simply a civil contract, but an institution of God. "When people marry, they perfect half their religion." Perfect liberty is given to women to marry or refuse to marry a particular man. If given in marriage in her infancy she is free to dissolve or ratify it on reaching her majority. "If she consent not, she cannot be married." In law the woman is mistress of her own actions. Her guardian simply acts as an attorney on her behalf deriving his powers from her and solely for her benefit.

As regards Polygamy, Concubinage, Divorce and the system of female seclusion, the writer says that none of these is included in Islam. From the passages quoted it appears that Mohammed strongly spoke against these customs which were rankly prevalent at the time. Divorce is "the most displeasing of men's actions in the sight of God." Modesty in women as well as in men is strongly emphasised as a virtue.

Mohammed looked upon the system of slavery as altogether inhuman. "Nothing," he said, "pleased God more than the freeing of slaves." "Mohammed taught that men would be specially judged on the Day of Judgment with regard to their character towards their dumb and humble servitors."

"The principle of War is also inculcated in Islam; it is not, as is generally supposed, directed against all non-Moslems because they are non-Moslems, but it is a struggle for principles and in self-defence." To prevent misconception the writer quotes passages to show that fighting is permitted only where there is unjust persecution. "As to those who have not fought against you on account of your religion, nor turned you out of your houses, God does not forbid you to act kindly and justly towards them; surely God loves the just. He only forbids you to make patrons of those who have fought against you on account of your religion and have turned you out of your houses or have assisted in your expulsion,—and whose makes patrons of them, surely these are the unjust." (lx. 8, 9)

The writer then says, supported by quotations, that the greatest religious toleration is inculcated by the Prophet of Islam. "There is no eternal law as regards human actions," adds the writer, "and that the whole world is in a process of evolution. Mohammed's commands and aphorisms therefore which have been called forth by the passing exigencies of the day or related to the circumstances and requirements of a primitive and archaic society, will have to be differentiated from what is permanent and general (such as I have only noticed here) and what was temporary. 'Ye are in an age' said Mohammed, 'in which, if ye abandon one-tenth of what is now ordered ye will be ruined. After this, a time will come when he who will observe one-tenth of what is now ordered will be saved.'"

In conclusion, the writer says, "Islamism is a religion of truth and love like any of its sister religions, all of whom it includes in its own name and whose prophets and preachers it reveres and accepts. In fact, by its expansiveness and its charitable views about all moral creeds, Islam deserves a place in the heart of every lover of humanity....."

Islamism

By KIRPA BUX ESQ., (Calcutta).

The writer begins with a description of the Pre-Islamic Arabs. "Arabia was a sum-total of loose and disconnected congeries of tribes" whose political, social and moral obligations were limited to the tribe. All acts of cruelty, plunder, misdemeanours, crimes, &c., between tribes used to be

settled by suitable exchanges of camels or by other substitutes. "They never succeeded in grasping the true spirit of religion." They worshipped trees and stones, went on pilgrimage to shrines, made sacrifices in temples, consulted oracles, and their manifold sanctuaries yielded large incomes which were appropriated by a few noble families and clans. The writer next says, "It is clear beyond doubt that Christian and Jewish influences, to a large extent, unsettled and disturbed the beliefs of the Pagan Arabs and paved the way for the Prophet." The writer mentions a band of religious thinkers of Arabia before Mahommed, numbering ten, who are called Hanifs, and who must be recognised as heralds of Islamism. They rejected idolatry, abstained from certain kinds of food, worshipped the "God of Abraham" and performed ascetic practices, e. g., wearing the sackcloth, &c.

"Islam became the starting point for the Arabs for conquests, alike spiritual and temporal. Islam became the prerogative of the Arab race to be 'an ensign-bearer to the nations, and to carry the banner of the true God to the remotest corners of the earth.'"

"Islam freely borrowed from Judaism and Christianity, and even did not hesitate to adopt practices prevailing in Pre-Islamic Arabia." "The conception of a severe and uncompromising monotheism" is referred to the Jewish faith, and the fact that Christ was accepted as the highest Prophet before Mahommed connects it with Christianity. The pilgrimage to Mecca (Haji), visits to Safa and Merwah (where there used to be two bronze idols, removed by Mahommed), the dress prescribed, &c., are all relics of the Pre-Islamic practices. Most of the ideas of heaven and hell, demonology, torture of the dead in their graves by the two angels Nunkier and Nakir, — all these are said to be derived from Judaism, while the idea of the bridge Sirat as thin as a hair, which leads to paradise across the abyss of hell was certainly derived from the Parsees.

The five principal duties are stated as: (1) Testifying to the unity of God and Divine Inspiration of Mahommed, (2) Reciting prayers five times a day, (3) giving alms, (4) fasting in the Ramjan, and (5) performing the pilgrimage to Mecca. Stern, unbending Monotheism is the basis of Islamism. Attending the public Salat (prayer) is considered more meritorious than praying by one's self, as this serves "the purpose of what is known now as the drill ground — a school where people learnt to assemble, to move in a body and to follow the commander." "In the Qu'ran the command to pay the poor tax (Zakat) directly follows the command to pray (Surah ii. 43)." "The proportion is generally one-fortieth of one's earnings, which is to be paid in money or in kind."

The observance of the Ramjan includes abstinence from eating, drinking &c., from sunrise to sunset for one month in the year unless one is physically incapacitated. All these and the pilgrimage to Mecca served "the supreme mission of the Prophet" which was "to create and maintain an absolute Brotherhood in Faith," irrespective of rank, birth or profession.

In his concluding pages, the writer strongly maintains that Islamism in common with other great religions of the world teaches eternal truths and appreciates them wherever found. Though the high moral principles and the inherent force and vitality of Islamism have been shadowed over by "the hierarchy of priesthood, gross fanaticism, appalling ignorance and superstitious practices of modern Islam," yet the writer trusts that the time is not far distant when "the intellectual darkness must necessarily be followed by an intellectual dawn."

Islamism (as interpreted by the Ahmadiyya Sect)

By MAHAMMAD ALI OF KADIAN, (Punjab).

The Ahmadiyya sect was founded in 1889 by Mirza Ghulam Ahmed who is accepted by his followers "as the promised Messiah and Mahdi of the Muslims, in whom all the hopes and prophecies of Islam concerning its future triumph and greatness are fulfilled." It also claims him to be the promised Messiah of the Christians and the promised Avatar of the Hindus. These claims naturally raised a great opposition against this new sect. Its message however is one of peace, harmony and toleration. It recognises Moses, Jesus, Mahommed, and the Avatars of the Hindus as men who were "chosen servants of God" and on "whom He showered His blessings."

The sect believes, foremost of all, that Jesus after his crucifixion did not die on the Cross but was taken out of the grave into which he was put, that his sores were healed with ointments prepared by his disciples with whom he partook of refreshments and that parting from them, he fled from his persecutors to Srinagar, Kashmir, where he has been traced as Yus Asaf and where his tomb can be seen to the present day. The writer supports this view with numerous arguments, quotations and historical allusions.

The sect does not believe in heaven or hell outside of this world and speaks of angels and devils as good and evil influences. The principal scripture of the sect is the Koran, and with its authority it fights against the many false ideas and superstitions that have crept into Islamism.

(T. b: continued).

THE GRAY NORNS

(Written for the Vedanta Magazine, New York.)

What do you bring in your sacks, Gray Girls ?

"Sea-sand and sorrow."

What is that mist that behind you whirls ?

"The souls of to-morrow."

What are those shapes on the windy coasts ?

"The dead souls going."

And what are those loads on the backs of the ghosts ?

"The seed of their sowing !"

Edwin Markham.

THE SEVENTH ANNUAL REPORT OF THE RAMAKRISHNA SEVASHRAMA,

KANKHAL (1908)

THE above report shows a remarkable increase in the sphere of benevolent work conducted by the Home, as the total number of patients rose from 5489 of the preceding year to 8002 in the year under review. To enable our readers to form an idea of the utility and scope of the work it will suffice to mention here, that during its short period of existence (from June 1901 to Dec. 1908), the total number of Sadhus and poor Grihasthas treated in the Sevashrama was 27,614, of which 600 were indoor patients.

The year began with a balance of Rs. 700-9-9½ p. and closed with a balance of Rs. 953-14-6 p. The subscriptions and donations amounted to Rs. 1341-15-0, and the expenditure incurred was Rs. 1158-10-3½ p. We are glad to notice that the gifts in kind, comprising mostly of allopathic medicines and foodstuffs, and valued at about Rs. 2000, were received.

Of the 8002 patients treated during 1908, 7914 were outdoor patients, and 88, indoor patients, who were all Sadhus. Of the out-patients, 5942 were men and 1972, women. Of these again, 927 were Sadhus and 6987 were poor pilgrims &c. Cases of plague (17), leprosy (26), cholera (16), small-pox (11), acute pneumonia (40), Tuberculosis (32), paralysis (16), wounds (370), dog-bite (11), snake-bite (3), were taken in hand among others.

The work speaks for itself and our thanks are due to all those who have made it possible for the Sannyasins of the Ramakrishna Mission to be of service to the suffering humanity by extending their support. No amount of appeal will be

more touching and effective than to invite our readers, which we heartily do, to come and inspect the work of the Ashrama, when they may visit Hardwar in course of pilgrimage, and find out for themselves how much more our workers can do and are ready to do to relieve the sufferings of their fellow-countrymen, and how much they are hampered in their labour of love for want of funds. Among the most pressing of the present needs of the Ashrama is a separate ward for infectious diseases, esp., one for Phthisis patients. Such a ward is now left unfinished, being built up to the plinth only, and we can confidently hope that with the further help from the public, and especially from our readers, it will be an accomplished thing before the next annual report is issued.

Contributions, however small, may be sent to Swami Kalyanananda, in charge of the Sevashrama, or to the President, The Ramakrishna Mission, The Math, Belur, Howrah, and they will be gratefully accepted and acknowledged.

NEWS AND MISCELLANIES

(COLLECTED AND CONDENSED FROM VARIOUS SOURCES)

SWAMI Sivananda begs to acknowledge with thanks the receipt of Rs. 100 from Goolbai D. M. Limjee of Bombay, in aid of the Ramakrishna Advaita Ashrama, Benares.

THE news of the death of the Marquis of Ripon at the age of 82 has been received with universal regret throughout the country. "There was never a viceroy," as the *Statesman* truly observes, "so unpopular among Anglo-Indians and so popular among Indians."

THE Mysore State has permanently abolished from its *Muzrai* (ecclesiastical) temple establishments the system of Devadasis (female servants of God), on the ground that the high ideals entertained of their calling have long since degenerated, and that they are now notoriously women of loose morals.

Mr. S. K. Chatterjee, S.O., Mourbhanj, wrote from Camp, Champajhor to the 'Amrita Bazar Patrika' that he shot on March 18, a man-eater, 10ft. long and 4ft. high (the tail was 2ft 8 in.), which was

killing men and cattle in the adjacent villages. The Koles merely feasted themselves with the delicious slices of the animal's flesh!

Mr. Andrew Carnegie, in founding and endowing a British Hero Fund, has offered to devote £250,000 which will yield an annual income of £12,500. Besides grants and money rewards, the fund will be applied for making permanent provision where necessary in cases of acts of heroism, and particularly in those which have entailed sacrifice of health or life, in rescuing others' lives. He has also recently given £200,000 to found a French Hero Fund. Peace has her heroes as well as war.

PILAR Ossoria is the latest wonderful child to fascinate English music lovers. When she made her London debut in the presence of many musicians and critics and played Mendelssohn's "Spring Song" through from the first note to the last, and then went on to Mozart and Beethoven, her audience could only marvel. The daughter of a German doctor and a Spanish mother, little Pilar was born in Berlin three years ago, and though she has never learned a note, she has such an extraordinary ear as to play anything she has once heard.

Mr. N. M. Wadia, C. I. E., of Bombay, died, on July 21st, at the age of 72. He is reported to have left over a crore of rupees in charity. The deceased belonged to an old shipbuilding family, who constructed ships for the old Indian Navy and mercantile marine. In the course of close upon a century and a half the Wadias built about 350 men-of-war and other vessels. Sheth Nusserwanji Wadia, the founder of the family, acquired great renown by his skill and ability, and in return for valuable services rendered by him to the French Government, Napoleon Bonaparte presented him with the Order of the Legion of Honour.

THE *Empire* says:—Mr. Harinath De, the Imperial Librarian, who has just passed, in the first class, the Government test for the degree of honours in Sanskrit, is an astonishing person. He has now obtained the highest honours in no fewer than five languages, Greek, Latin, Pali, and classical and Vedic Sanskrit. He has also passed the higher proficiency examination in Urdu, taken honours in Arabic, and is a proficient scholar in German, French, Spanish and Russian, not to mention English—that is eleven languages in all besides his own—and he is only 33 years old.

The Government of India have a prize of Rs. 5,000 for his Sanskrit success.

THE number of human beings reported to have been killed in U. P., by wild animals in 1908 is 194 as compared with 159 in 1907 and 280 in 1906. The increase in 1908 was largely due to the number of persons killed by leopards in Kumaon, which rose from 6 to 35. The man-eating leopard in Almora, for which a reward of Rs. 50 was offered last year, is still at large, and the reward for its destruction has now been raised to Rs. 500. A reward of Rs. 100 was given to a Gurkha sepoy for killing a man-eating tiger in Pati Chalsi of the Almora district, and after the close of the year a man-eating tigress was shot by a European sportsman near Mukhteshwar in the same district.

IS the course of an excellent editorial entitled, "An Evolutionary View of Indian History," the Indian Social Reformer of June 13, gives a summary of the Swami Vivekananda's theory of Indian History in reviewing our new publication, "Modern India," and remarks on it as follows:—

"An extremely interesting attempt to present the history of India from the earliest times as the natural unfolding of this Law of cosmic evolution, was made by the late Swami Vivekananda in an article written for the Bengali journal *Udbodhan* ten years ago. A very good English translation of the article has been issued, in the Himalayan series of the late Swami's writings and speeches, by the conductors of the *Prabuddha Bharata* of Mayavati, in the Kumaon district. The wide knowledge of Indian history and the grasp of political principles, displayed by the Swami in this article, will come as a revelation to those who have regarded him merely as a religious preacher."

THE "Dawn," a Calcutta monthly magazine which represents the educational and constitutional element in the National Movement, published some time ago an interesting article on the Social Movement among the Lower Hindu Castes and the Aboriginal Tribes of India, which will amply repay perusal. There has been going on, it says, a silent social transformation among them. In spite of the common belief that Hinduism is a non missionary religion and that proselytism is alien to its nature, there has been a tendency at work for centuries, which has continually been adding to the numerical strength of Hinduism. The system of caste, says the writer, as a matter of fact, gives ample room for the introduction of any number of outsiders, so long as the existing castes are not interfered with. It is said, for example, that the people of Assam have become Hindus within the last two centuries, and the process may be seen going on to-day among

the Bhils, Gonds, Hos, Santals and other aboriginal tribes.

The Indian People of Allahabad, in its leading editorial of July 4th on, "The Depressed Classes and the Future of India," observes as follows:—

"Swami Vivekananda used to say that the future of India lies with the masses, the depressed classes, the submerged tenth. The middle classes are played out, the muscularity of their mind is lost, they are flabby, weak and incapable of any initiative. As regards Swami Vivekananda himself, he made no distinctions of caste. If he was offered a smoke from the *hukka* of a high-caste person, he used to tell him that he would as readily smoke the *hukka* of a man belonging to the lowest caste. Now, if any man in India in recent times had the eye of a seer and the vision of a prophet it was the Swami Vivekananda. It was as a prophet that he drew to himself so many intellectual men and women in Europe and America, and it was for this reason that a woman so gifted as Sister Nivedita calls and reveres him as Master."

"The vision that Swami Vivekananda saw clearly is now slowly dawning on denser eyes."

THE Eighth Anniversary Meeting of the Ramakrishna Home of Service, Benares, was held with great eclat on the 27th May last. E. A. Malony Esq., I. C. S. Commissioner, Benares Division, presided. Nearly five hundred gentlemen representing different communities attended. The last Annual Report being read, Munshi Madho Lal, the President of the Committee, moved its adoption, and described the noble character of the work of the Mission and the devotion of the workers connected with the Home, concluding as follows: "I consider it a happy sign that we have been able to find a platform on which without absolutely any difference of opinion between European officials and ourselves we could meet, and I believe a truer sympathy could thus hardly be brought about between both by any other means."

The Chairman then in a neat little speech expressed his pleasure at seeing the "noble work that was being carried on by the unselfish band of workers of the Ramakrishna Mission." He exhorted the audience to render every moral and material support to the workers who were giving all their energy to the service of the distressed and the needy, without any distinction of race, caste or creed.

Munshi Madho Lal offered a few medals to some of the workers as "a mark of his humble appreciation of their labours." Prince Akbar Bakht of the ex-Royal Family of Delhi, in an elegant speech, in Urdu, commended the work done at the Home.

सिद्धिं प्राप्नो यथा ब्रह्म तथामोति निबोध मे ॥
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

XVIII. 50.

कौन्तेय O son of Kunti सिद्धि perfection तथा so that प्राप्तः reaching यथा how ब्रह्म to Brahman प्राप्नोति he attains समासेन in brief मे from Me निबोध learn ज्ञानस्य of knowledge या which परा supreme निष्ठा consummation:

Learn from Me in brief, O son of Kunti, how reaching such perfection, he attains to Brahman, that supreme consummation of knowledge.

बुद्ध्या विशुद्धया युक्तो धृत्वात्मानं नियम्य च ॥
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ५१

XVIII. 51.

विशुद्धया Pure बुद्ध्या with an intellect युक्तः endued धृत्वा with fortitude आत्मानं the body and the senses नियम्य subduing च and शब्दादीन् sound and such other विषयान् sense-objects त्यक्त्वा relinquishing रागद्वेषौ attraction and hatred च and व्युदस्य abandoning;

Endued with a pure intellect; subduing the body and the senses with fortitude; relinquishing sound and such other sense-objects; abandoning attraction and hatred;

[Pure: free from doubt and misconception, being merged in Brahman through the elimination of all alien attributes ascribed to Him.

Relinquishing sound &c.,—abandoning all superfluous luxuries, all objects except those only which are necessary for the bare maintenance of the body, and laying aside attraction and hatred even for those objects.]

विविक्तसेवी लब्ध्वाशी यतवाक्कायमानसः ॥
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥

XVIII. 52.

विविक्तसेवी Resorting to a sequestered spot लब्ध्वाशी eating but little यतवाक्कायमानसः body, speech and mind controlled नित्यं ever ध्यानयोगपरो engaged in meditation and concentration वैराग्यं dispassion समुपाश्रितः possessed with;

Resorting to a sequestered spot; eating but little; body, speech and mind controlled; ever engaged in meditation and concentration; possessed with dispassion;

[Eating but little—as conducive to serenity of thought by keeping off langour, sleepiness and the like.

Meditation—on the nature of Self.

Concentration—one-pointedness of thought, on one feature of the Self.

Dispassion—for the seen and the unseen.]

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ॥
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

XVIII. 53.

अहंकारं Egoism बलं power दर्पं pride कामं lust क्रोधं wrath परिग्रहं property विमुच्य forsaking निर्ममः freed from the notion of “mine” शान्तः tranquil ब्रह्मभूयाय for becoming Brahman कल्पते (he) is fit.

Forsaking egoism, power, pride, lust, wrath, property; freed from the notion of “mine,” and tranquil, he is fit for becoming Brahman.

[Power—that power which is combined with passion and desire.]

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांचति ॥
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम ॥५४॥

XVIII. 54.

ब्रह्मभूतः Brahman-become प्रसन्नात्मा tranquil-minded न neither शोचति (he) grieves न nor कांचति desires सर्वेषु to all भूतेषु to beings समः the same परां supreme मद्भक्तिं devotion unto Me लभते (he) attains to.

Brahman-become, tranquil-minded, he neither grieves nor desires; the same to all beings; he attains to supreme devotion unto Me.

[Brahman-become: not that he is yet freed and become the Absolute, but is firmly grounded in the knowledge that he is Brahman. His attainment of freedom is described in the next verse.

Supreme devotion: the devotion stated in VII—17.]

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ॥
ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥५५॥

XVIII. 55.

यावान् What यः who च and अस्मि I am मां Me भक्त्या by devotion तत्त्वतः in reality अभिजानाति (he) knows ततः then मां Me तत्त्वतः in reality ज्ञात्वा having known तदनंतरं forthwith मां into Me विशते (he) enters.

By devotion he knows Me in reality, what and who I am; then having known Me in reality, he forthwith enters into Me.

सर्वकर्मायपि सदा कुर्वाणो मद्यपाश्रयः ॥
मत्प्रसादादवाप्नोति शाश्वतं पदमन्ययम् ॥५६॥

XVIII. 56.

सदा Always सर्वकर्माणि all actions कुर्वाणः doing अपि even मद्यपाश्रयः taking refuge in Me मद्यसादान् by My grace शाश्वतं the eternal अव्ययं immutable पदं state अवाप्नोति (he) attains to.

Even doing all actions always, taking refuge in Me,—by My grace he attains to the Eternal Immutable State.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ॥
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७॥

XVIII. 57.

चेतसा mentally सर्वकर्माणि all deeds मयि in Me संन्यस्य resigning मत्परः having Me as the highest goal बुद्धियोगं Buddhi Yoga उपाश्रित्य resorting to सततं ever मच्चित्तः with the mind fixed on Me भव be.

Resigning mentally all deeds in Me, having Me as the highest goal, resorting to Buddhi Yoga, do thou ever fix thy mind on Me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ॥
अथ चेत्स्वमहंकारात् श्रोष्यसि विनश्यसि ॥५८॥

XVIII. 58.

त्वं Thou मच्चित्तः fixing thy mind on Me मद्यसादान् by My grace सर्वदुर्गाणि all obstacles तरिष्यसि (thou) shalt overcome अथ but चेत् if अहंकारात् from self-conceit न not श्रोष्यसि (thou) wilt hear विनश्यसि (thou) shalt perish.

Fixing thy mind on Me, thou shalt by My grace, overcome all obstacles; but if from self-conceit thou wilt not hear Me, thou shalt perish.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ॥
मिथ्यैव व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥

XVIII. 59.

अहंकारं Self-conceit आश्रित्य abiding in न not योत्स्ये (I) will fight अथ if इति thus मन्यसे (thou) thinkest ते thy एष this व्यवसायः resolve मिथ्या (is) vain प्रकृतिः (thy) Prakṛiti स्त्वां thee नियोक्ष्यति will constrain.

If, filled with self-conceit, thou thinkest, "I will not fight," vain is this thy resolve; thy Prakṛiti will constrain thee.

[Thy Prakṛiti . Thy nature as a Kshatriya.]

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ॥
कर्तुं नेच्छसि यन्मोहात्करिष्यस्ववशोऽपि तत् ॥६०॥

XVIII. 60.

कौन्तेय O son of Kunti मोहात् from delusion बद्ध what कर्तुं to do न not इच्छसि thou desirest स्वभावजन born of (thy) own nature स्वेन by (thy) own कर्मणा (by) Karma निबद्धः fettered अवशः helpless, in spite of thyself तत् that अपि even करिष्यसि (thou) shalt (have to) do.

Fettered, O son of Kunti, by thy own Karma, born of thy own nature, what thou, from delusion, desirest not to do, thou shalt have to do in spite of thyself.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ॥
भ्रामयन्सर्वभूतानि यंत्रारूढानि मायया ॥६१॥

XVIII. 61.

अर्जुन O Arjuna ईश्वरः the Lord मायया by Māyā यंत्रारूढानि mounted on a machine सर्वभूतानि all beings भ्रामयन् causing to revolve सर्वभूतानां of all beings हृद्देशे in the hearts तिष्ठति dwells.

The Lord, O Arjuna, dwells in the hearts of all beings, causing all beings, by His Māyā, to revolve, (as if) mounted on a machine.

[See commentary to IX, 10.

Arjuna means 'white,' and here it signifies—'O pure-hearted one.']

तमेव शरणं गच्छ सर्वभावेन भारत ॥
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतं ॥६२॥

XVIII. 62.

भारत O Bhārata सर्वभावेन with all thy heart तद् in Him एव even शरणं गच्छ take refuge तत्प्रसादात् by His grace परां supreme शान्तिं peace शाश्वतं eternal स्थानं the abode प्राप्स्यसि shalt (thou) attain.

Take refuge in Him with all thy heart, O Bhārata; by His grace shalt thou attain supreme peace (and) the eternal abode.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ॥
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

XVIII. 63.

इति Thus गुह्यात् than all profundities गुह्यतरं more profound ज्ञानं wisdom ते to thee मया by Me आख्यातं

has been declared अशेषेण fully एतत् it विशुद्ध reflecting over वया as इच्छसि thou likest तथा so कुरु act.

Thus has wisdom more profound than all profundities, been declared to thee by Me; reflecting over it fully, act as thou likest.

[//: the Shāstra, the teaching as declared above.]

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ॥

इष्टोऽसि मे हृदमिति ततो वक्ष्यामि ते हितम् ॥६४॥

XVIII. 64.

मे My सर्वगुह्यतमं the profoundest of all परमं supreme वचः word भूयः again शृणु hear thou मे of Me हृदं dearly इष्टः beloved असि thou art ततो there-fore ते to thee हितं what is good वक्ष्यामि will I speak.

Hear thou again My supreme word, the profoundest of all; because thou art dearly beloved of Me, therefore will I speak what is good to thee.

[Again: though more than once declared.]

मन्मना भव मद्रक्तो मद्याजी मां नमस्कुरु ॥

मामेवैष्यसि सत्यं ते प्रतिज्ञां प्रियोऽसि मे ॥६५॥

XVIII. 65.

मन्मना With mind occupied with Me मद्रक्तः devoted to Me मद्याजी sacrificing to Me भव be thou मां to Me नमस्कुरु bow down मामेव Myself एष्यसि thou shalt reach अहं I ते unto thee सत्यं truly प्रतिज्ञां (I) promise मे to Me प्रियः dear असि thou art.

Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise unto thee, (for) thou art dear to Me.

[Thou shalt reach Myself: Thus acting,—i. e., looking upon the Lord alone as thy aim, means and end— thou shalt attain the Highest.

Truly do I promise unto thee.—Have implicit faith in the declarations of Me, the Lord, as I pledge thee My truth.]

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ॥

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

XVIII. 66.

सर्वधर्मान् All Dharmas परित्यज्य relinquishing एकं alone मात् in Me शरणं refuge ब्रज take अहं I त्वा

thee सर्वपापेभ्यः from all sins मोक्षयिष्यामि will liberate मा (do) not शुचः grieve.

Relinquishing all Dharmas, take refuge in Me alone; I will liberate thee from all sins; grieve not.

[All Dharmas—including Adharma also: all actions, righteous or unrighteous, since absolute freedom from the bondage of all action is intended to be taught here.

Take refuge in Me alone—knowing that there is naught else except Me, the Self of all, dwelling the same in all.

Liberate thee—by manifesting Myself as thy own Self.

All sins: all bonds of Dharma and Adharma.

Sankara in his commentary here very strongly combats the opinion of those who hold that highest spiritual realisation (Jnana) and work (Karma) may go together in the same person. No work, save such as is done absolutely without attachment, self-interest or passion, solely for the benefit of mankind, can be performed by him who has realised the true nature of the Soul, viz., Its freedom from all worldly conditions and limitations, and Its self-dependent light and bliss.]

इदं ते नातपस्काय नाभक्ताय कदाचन ॥

न चाशुभ्रूपवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

XVIII. 67.

अतपस्काय To one who is devoid of austerities ते by thee इदं this न कदाचन never वाच्यं to be spoken न nor अभक्ताय to one without devotion न च nor अशुभ्रूपवे to one who does not render service यः who मात् at Me अभ्यसूयति cavils न च nor.

This is never to be spoken by thee to one who is devoid of austerities, nor to one who does not render service, nor to one who cavils at Me.

[This—Shāstra which has been taught to you.

Service—to the Guru; अशुभ्रूपवे also means,—to one who does not wish to hear.]

य इदं परमं गुह्यं मद्रक्तेष्वभिधास्यति ॥

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥

XVIII. 68.

यः Who परमं deeply गुह्यं profound philosophy इदं this मद्रक्तेषु to My devotees अभिधास्यति will teach मयि to Me परां supreme भक्तिं devotion कृत्वा doing असंशयः doubtless मां एव to Me एष्यति shall come.

He who with supreme devotion to Me will teach this deeply profound philosophy to My devotees, shall doubtless come to Me.

[Teach—in the faith that he is thus doing service to the Lord, the Supreme Teacher.

Doubtless : or freed from doubts.]

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः ॥
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६६॥

XVIII. 69.

मनुष्येषु Among men तस्मात् than he कश्चिन् any मे to Me प्रियकृतमः one who does dearer service च and न तस्मात् than he अन्यः another मे to Me प्रियतरो : dearer च and भुवि on earth न not भविता shall be.

Nor among men is there any who does dearer service to Me, nor shall there be another on earth dearer to Me, than he.

[He : who hands down the Shāstra to a fit person.]

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ॥
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥

XVIII. 70.

यः Who च and आवयोः of ours इमं this धर्म्यं sacred संवादं dialogue अध्येष्यते shall study तेन by him अहं I ज्ञानयज्ञेन by the Yajna of Knowledge इष्टः worshipped स्वाम् (I) shall have been इति such मे My मतिः conviction.

And he who shall study this sacred dialogue of ours, by him shall I have been worshipped by the Yajna of knowledge ; such is my conviction.

[Yajna of knowledge : A Yajna can be performed either as Vidhi or ritual, or as Japa, or Upāmsu or prayers uttered in a low voice, or mādna or a prayer offered with the mind. Jñāna-yajna or the Yajna of knowledge comes under the head of mādna, and is therefore the highest.

The study of the Gītā will produce an effect equal to that of the Yajna of knowledge.]

अज्ञावाननस्यश्च शृणुयादपि यो नरः ॥
सोऽपि मुक्तः शुभाङ्गोक्तान्प्राप्नुयात्पुण्यकर्मणां ७१

XVIII. 71.

अज्ञावान् Full of Shraddhā अनस्यः free from malice च and यः who नरः man शृणुयात् shall hear अपि even तः he अपि 100 मुक्तः liberated पुण्यकर्मणां

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of those of righteous deeds शुभाङ्ग happy लोकान् to the worlds प्राप्नुयात् shall attain.

And even that man who hears this, full of Shraddhā and free from malice, he too, liberated, shall attain to the happy worlds of those of righteous deeds.

[Even that man : much more so he who understands the doctrine.]

कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रया चेतसा ॥

कश्चिदज्ञानसंमोहः प्रणष्टस्ते धनञ्जय ॥७२॥

XVIII. 72.

पार्थ O Pārtha त्वया by thee एकाग्रया with attentive चेतसा (with) mind एतत् this कश्चिद् whether भुतं has been heard धनञ्जय O Dhananjaya ते thy अज्ञानसंमोहः the delusion of ignorance कश्चिद् whether प्रणष्टः has been destroyed.

Has this been heard by thee, O Pārtha with an attentive mind ? Has the delusion of thy ignorance been destroyed, O Dhananjaya ?

अर्जुन उवाच ॥

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ॥
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥७३॥

XVIII. 73.

अर्जुनः Arjuna उवाच said :

अच्युत O Achyuta मोहः the delusion नष्टः is destroyed मया by me त्वत्प्रसादान् through Thy grace स्मृतिः memory लब्धा has been gained स्थितः firm अस्मि I am गतसंदेहः (my) doubts are gone तव Thy वचनं word करिष्ये I will do.

Arjuna said :

Destroyed is my delusion, and I have gained my memory through Thy grace, O Achyuta, I am firm ; my doubts are gone, I will do Thy words.

[Memory—of the true nature of the Self.

The purpose of the knowledge of Shāstras is the destruction of doubts and delusions, and the recognition of the true nature of the Self.]

संजय उवाच ॥

इत्थं वासुदेवस्य पार्थस्य च महात्मनः ॥

संवादमिममधौषममृतं रोमहर्षणम् ॥७४॥

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Katha Upan. I. iii. 4.

Vol. XIV, No. 158. SEPTEMBER 1909

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Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upan. I. iii. 4

Arise! Awake! and stop not till the goal is reached.

—*Sri Sri Vicharananda*.

Vol. XIV]

SEPTEMBER 1909

[No. 158

SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XXIII.

THE same Being whom the Vedantists call Brahman, is called Atman by the Yogis, and Bhagavān by the Bhaktas. The same Brāhmana when he conducts worship is called the priest, but when employed in the kitchen is called a cook.

GOD the Absolute and God the Personal are one and the same. A belief in the one implies a belief in the other. Thus fire cannot be thought of apart from its burning power; nor can its burning power be thought of apart from the fire. Again, the sun's rays cannot be thought of apart from the sun, nor can the sun, apart from its rays. You cannot think of the whiteness of milk apart from the milk, nor the milk apart from its milky whiteness.

Thus God the Absolute cannot be thought of apart from the idea of God with Attributes, or Personal God, and *vice versa*.

THE Being is the same, only the names by which He is called by men of different religions are different. A tank may have four Ghats (landing-places with steps). The Hindus drink at one ghat, they call it *jal* or *bāri*. The Mahommedans drink at another, they call it *pani*. The English who drink at a third call it water, and so on. Similarly, some call Him Allah, or Jesus, or Buddha, others Brahman, Kali, Rama, Hari, &c.

THE Divine Mother sports with the world, Her toy, under various aspects and various names. Now She is the Goddess Unconditioned, Absolute, Formless; now the Everlasting, as distinguished from Her works. Under another aspect She is the Dreaded Being that presides over Death, the All-destroyer. Again, She stands before us ready to bless and to protect Her children. Or, She appears as the charming Mother with the dark-blue complexion—Consort of the God of Eternity and of Infinity.

Collected and adapted from 'The Gospel of Sri Ramakrishna' by M.

OCCASIONAL NOTES

On the great, strength is first necessary, and next, discipline. It is the discipline we have had, that determines our power of endurance. Power of endurance is always the result of discipline. By great impulses alone, little is achieved. They sometimes bring about ill, instead of good.

The youth of European nations is full of iron discipline, and to this they owe their success in combination. The schools attended by English boys of the upper classes have been called by a thinker, "One long reign of terror." From the moment a boy enters, till the day when he leaves, he is the centre of a conspiracy of his peers to punish the slightest outburst of egotism, or other offensive trait. This accounts, perhaps, for the mechanical, head-clerk type of distinction which so often seems to be the Englishman's main idea of greatness. It is quite clear that any individuality which survives five or six years of such treatment must either be lofty and persistent, or a mere intensification of mediocrity. Yet individuality of a noble kind does emerge sometimes, and it is easy to see how beneficial, on the whole, must be the effect of such a training on the average. Above all things, it breeds *the power to act in concert*, the power to distinguish between one's own whims, and the main issues at stake, the power to suppress self in the interest of the community. In England, at any rate, it is this trait which distinguishes the ruling classes from the ruled, and it is their want of it that makes what we may call the *sudra*-causes so contemptible in the eyes of aristocracies.

The Irish, compared with the English, are an undisciplined race. Historically, Ireland escaped both the Roman Occupation and the Protestant Reformation, and in these, she

lost two great chances of schooling. The fruit of her want of discipline is seen in her constant failures at united action, in her tendency to split every main party into half a dozen sections, in turbulent characters and aggressive bearing. Yet it is this very race, under changed conditions of discipline, that provides generals and commanders-in-chief for the armies of England!

European races concentrate their education on the man himself. They are not trying to bolster up this society, or that institution. The European man is essentially an adventurer, and the world is his field. His career is in himself. He inherits nothing but his personality. He accepts no master but him whom he has himself elected. Having elected, however, he follows through thick and thin. It is this that makes him so strong, when he sets up 'pack-law' as the supreme sovereign. In the fulness of his freedom he chooses to be ruled. No other rule has such power as one thus created.

In Asia, the undivided family is the source of all discipline, and the goal of all effort. Instead of the hardened muscle produced by the constant friction of public opinion, we have here the warm heart and delicate emotions that go with ties of blood. No wonder Asia has produced Saviours! The individualism of Europe has no means of sounding the heights and depths of love. But instead of true discipline, the family can offer only a pattern, a mould, into which the individual has to fit. Let certain forms of respect, certain habits of religion, be duly fulfilled, and the family has no more tests to offer. It may be that one, with the capacity of a hero, rises within its bounds. Instead of jealous rivals, he is surrounded by applauding kinsmen.

Instead of a task constantly growing in difficulty, he meets with praise too easily. The great fault of the family, as a civic unit, is that *it forgives too much, and trains too little.*

A discipline that remains the same age after age, comes to be an added fetter, instead of an occasion for the birth of faculty. All education ought to end in freedom. The new task develops the new powers. Europe itself shows signs of becoming socially stereotyped, even as she once imagined Asia to be. Only by the action and re-action of these two upon each other, can the future mobility of the human intellect be secured. This action and re-action constitutes what the Swami Vivekananda called "the realisation and exchange of the highest ideals of both East and West." The histories of nations prove their significance by the men they produce. But in the end we have to remember that humanity is one, that the whole spiritual heritage of the

ages is for each one of us. Again to quote the Swami Vivekananda, "The ultimate unit must be psychological. The ideal Hindu may be some man born in the far West or North. The typical occidental character may appear suddenly in some child of Hindu or Mohammedan parents. Mind is One; and man is mind; he is not body."

All that humanity has achieved, then, in any of her branches, we may make our own. What the genius of another race has led it to create, can be ours. What the genius of our race has led us to create, can be made theirs. The true possessions of mankind are universal. We whose strength is in feeling may proceed to assimilate severe new disciplines. They, whose uniformity tends to become a danger may educate themselves on our family-ideals. Thus proceeds the great exchange, and man climbs painfully that mountain whose head is in the clouds.

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THE MASTER AS I SAW HIM

BRING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

XXIX.

MONASTICISM AND MARRIAGE

(*Continued from page 145*)

BUT infinite danger lay, to his thinking, in a false exaltation of any social ideal at the risk of jeopardising the eternal supremacy of the super-social. "Never forget to say to all whom you teach," he charged one of his disciples solemnly, "that like a little firefly beside the brightness of the sun, like a grain of sand beside the vastness of Mount Meru, SO is the life of the citizen compared with that of the *Sannyasin*!"

He knew the danger that lay here, of spiritual pride, and his own means of overcoming this lay in bowing himself down to any one, whether monk or householder, who

was disciple and devotee of his own Master, Sri Ramakrishna. But to abate the *dictum* itself, would have been, in his eyes, to have minimised the ideal, and this he could not do. Instead, he felt that one of the most important responsibilities lying, in the present age, upon the religious orders, was the preaching of monastic ideals *even in marriage*, in order that the more difficult might always exercise its compelling and restraining force upon the easier, path; and that the false glamour of romance,—obscuring the solitary grandeur and freedom of the soul, as the ultimate aim, in the name of an interesting and absorbing companionship,—might be utterly destroyed.

All the disciples of Ramakrishna believe that marriage is finally perfected by the

man's acceptance of his wife as the mother : and this means, by their mutual adoption of the monastic life. It is a moment of the mergence of the human in the divine, by which all life stands thenceforward changed. The psychological justification of this ideal is said to be the fact that, up to this critical point, the relation of marriage consists in a constant succession of a two-fold impulse, the waxing, followed by the waning, of affection. With the abandonment of the external, however, impulse is transcended, and there is no fluctuation. Henceforth the beloved is worshipped in perfect steadfastness of mind.

Yet in dealing with his views on this question, one cannot but remember his utterance on the contrast between Hinduism and Buddhism, that Sunday morning in Kashmir, when we walked under the avenue of poplars, and listened to him as he talked of Woman and of Caste. "The glory of Hinduism," he said that day, "lies in the fact that while it has defined ideals, it has never dared to say that any one of these alone was the one true way. In this it differs from Buddhism, which exalts monasticism above all others, as the path that must be taken by all souls to reach perfection. The story given in the Mahabharata of the young saint who was made to seek enlightenment, first from a married woman, and then from a butcher, is sufficient to show this. 'By doing my duty,' said each one of these when asked, 'by doing my duty in my own station, have I attained this knowledge.' There is no career then," he ended, "which might not be the path to God. The question of attainment depends only, in the last resort, on the thirst of the soul."

Thus the fact that all life is great, only in proportion to its expression of ideal purity, was not, in theory, outside the Swami's acceptance, however much, as a monk, he shrank from interpretations which might lead to the false claim that marriage was chosen as a means to spirituality. That self-love

constantly leads us to such subtle exaltation of our own acts and motives, he was well aware. He had constantly, he told us, met with persons, in Western countries, who urged that their own lives, though indolently passed in the midst of luxury, were without selfishness ; that only the claims of duty kept them in the world ; that in their affections, they were able to realise renunciation without a struggle. On all such illusions, he poured out his scorn. "My only answer was," he said, "that such great men are not born in India! The model in this kind was the great king Janaka, and in the whole of history he occurs but once!" In connection with this particular form of error, he would point out that there are two forms of idealism : one is the worship and exaltation of the ideal itself, the other is the glorification of that which we have already attained. In this second case, the ideal is really subordinated to self.

In this severity, however, there was no cynicism. Those who have read our Master's work on Devotion,* will remember there the express statement that the lover always sees the ideal in the beloved. "Cling to this vision!" I have heard of his saying—to a girl whose love for another stood newly-confessed—"As long as you can both see the ideal in one another, your worship and happiness will grow more instead of less."

Amongst the friends of our Master there was, however, one middle-aged woman who was never satisfied that, in his intensity of monasticism, he was able to do full justice to the sacredness and helpfulness of marriage. She had herself been long a widow, after an unusually blessed experience of married life. Very naturally, therefore, it was to this friend that he turned, when, a few weeks before the end, he arrived at what he knew to be his crowning conviction on this whole subject ;

* See The Complete Works of the Swami Vivekananda, Mayavati Memorial Edition, pp. 266 & 267

and his letter was brought to her in her distant home by the same hand that was carrying also the telegraphic announcement of his death. In this letter, so solemnly destined, he says:—"In my opinion, a race must first cultivate a great respect for motherhood, through the sanctification and inviolability of marriage, before it can attain to the ideal of perfect chastity. The Roman Catholics and the Hindus, holding marriage sacred and inviolate, have produced great chaste men and women of immense power. To the Arab, marriage is a contract, or a forceful possession, to be dissolved at will, and we do not find there the development of the ideal of the virgin, or the *brahmacharin*. Modern Buddhism,—having fallen among races who have not even yet come up to the evolution of marriage—has made a travesty of monasticism. So, until there is developed in Japan a great and sacred ideal about marriage (apart from mutual attraction and love), I do not see how there can be great monks and nuns. As you have come to see that the glory of life is chastity, so my eyes also have been opened to the necessity of this great sanctification for the vast majority, in order that a few life-long chaste powers may be produced."

There are some of us who feel that this letter has an even wider-reaching significance than he himself would have thought of ascribing to it. It was the last sentence in the great philosophy which saw "in the many and the One the same Reality." If the inviolability of marriage be indeed the school in which a society is made ready for the highest possibilities of the life of solitude and self-control, then the honourable fulfilment of the world's work is as sacred a means to supreme self-realisation, as worship and prayer. We have here, then, a law which enables us to understand the discouragement of religious ecstasy, by Ramakrishna Paramahansa, and his great preference for character,

in his disciples. We understand, too, the inner meaning of Vivekananda's own constant preaching of strength. The reason is very simple. If "the many and the One be the same Reality, seen by the same mind at different times, and in different attitudes," then, in three words, Character is Spirituality. "Greatness" really is, as a deep thinker has affirmed, "to take the common things of life, and walk truly amongst them, and holiness a great love and much serving." These simple truths may prove after all, to be the very core of the new Gospel. And in endorsement of this possibility, we have the Master's own words "The highest truth is always the simplest."

THE LOOM.

Children of yesterday,
Heirs of to-morrow,
What are you weaving—
Labour and sorrow?
Look to your looms again;
Faster and faster
Fly the great shuttles
Prepared by the Master.
Life is the loom,
Room for it, room.

Children of yesterday,
Heirs of to-morrow,
Lighten the labour
And sweeten the sorrow,
Now, while the shuttles fly
Faster and faster,
Up and be at it—
At work for the Master.
He stands at your loom,
Room for Him, room.

Children of yesterday,
Heirs of to-morrow,
Look at your fabric
Of labour or sorrow,
Seamy and dark
With despair and disaster.
Turn it and lo!
The design of the Master!
The Lord's at the loom,
Room for Him, room.

—From "Ireland's Own."

EPISTLES OF
SWAMI VIVEKANANDA

Extracts
I.VIII.

BOMBAY

20th. September, 1892

Dear Panditji Maharaj,

Your letter has reached me duly. I do not know why I should be undeservingly praised. "None is good, save One, that is, God," as the Lord Jesus hath said. The rest are only tools in His hands. "Gloria in Excelsis," "Glory unto God in the highest," and unto men that deserve, but not to such an undeserving one like me. Here, "The servant is *not* worthy of the hire" and a Fakir, especially, has no right to any praise whatsoever, for would you praise your servant for simply doing his duty?

* * My unbounded gratitude to Pandit S—, and to my Professor* for this kind remembrance of me.

Now I would tell you something else. The Hindu mind was ever deductive and never synthetic or inductive. In all our philosophies, we always find hair-splitting arguments, taking for granted some general proposition, but the proposition itself may be as childish as possible. Nobody ever asked or searched the truth of these general propositions. Therefore, independent thought we have almost none to speak of, and hence the dearth of those sciences which are the results of observation and generalisation. And why was it thus?—From two causes;—the tremendous heat of the climate forcing us to love rest and contemplation better than activity, and the Brāhmans as priests never undertaking journeys or voyages to distant lands. There were voyagers and people who travelled far; but they were almost always traders, i. e., people from whom priestcraft, and their own sole love for gain, had taken away all capacity for intellectual

development. So their observations, instead of adding to the store of human knowledge rather degenerated it. For, their observations were bad, and their accounts exaggerated and tortured into fantastical shapes, until they passed all recognition.

So you see, we must travel, we must go to foreign parts. We must see how the engine of society works in other countries, and keep free and open communication with what is going on in the minds of other nations, if we really want to be a nation again. And over and above all, we must cease to tyrannise, To what a ludicrous state are we brought! If a *bhāṅgi* comes to anybody, as a *bhāṅgi*, he would be shunned as the plague; but no sooner does he get a cupful of water poured upon his head with some mutterings of prayers by a *Pādri*, and get a coat to his back, no matter how threadbare, and come into the room of the most orthodox Hindu,—I don't see the man who then dares refuse him a chair and a hearty shake of the hands!! Irony can go no farther. And come and see what they, the *Pādri*s, are doing here in the Dakshin (Deccan). They are converting the lower classes by lakhs; and in Travancore, the most priest-ridden country in India,—where every bit of land is owned by the Brāhmans, and the females, even of the *royal family*, hold it as high honour to live in concubinage with the Brāhmans,—nearly one fourth has become Christian! And I cannot blame them; what part have they in David and what in Jesse? When, when, O Lord, shall man be brother to man?

Yours,
Vivekananda.

LIX.

c/o George W. Hale Esqr.,
541 DEARBORN AVENUE, CHICAGO,
28th. December, 1893

Dear H.—

It is very strange that news of my Chicago lectures has appeared in the Indian papers; for whatever I do, I try my best to avoid

* Swamiji used to call him 'Professor,' for he read the *Mahā Bhāṣya* c. Fāruqi with him.

publicity. Many things strike me here. It may be fairly said that there is no poverty in this country. I have never seen women elsewhere, as cultured and educated as they are here. Well-educated men there are in our country, but you will scarcely find anywhere women like those here. It is indeed true, that goddesses themselves live in the houses of virtuous men. I have seen thousands of women here whose hearts are as pure and stainless as snow. Oh, how free they are! It is they who control social and civic duties. Schools and colleges are full of women, and in our country women cannot be safely allowed to walk in the streets! Their kindness to me is immeasurable. Since I came here I have been welcomed by them to their houses. They are providing me with food, arranging for my lectures, taking me to market, and doing everything for my comfort and convenience. I shall never be able to repay in the least, the deep debt of gratitude I owe to them.

Do you know who is the real "Sakti-worshipper"? It is he who knows that God is the Omnipresent Force in the Universe, and sees in women the manifestation of that Force. Many men here look upon their women in this light. Manu, again, has said, that gods bless those families where women are happy and well-treated. Here men treat their women as well as can be desired, and hence they are so prosperous, so learned, so free and so energetic. But why is it that we are slavish, miserable and dead? The answer is obvious.

And how pure and chaste are they here! Few women are married before twenty or twenty-five, and they are as free as the birds in the air. They go to market, school and college, earn money and do all kinds of work. Those who are well-to-do devote themselves to doing good to the poor. And what are we doing? We are very regular in marrying our girls at eleven years of age lest they should become corrupt and immoral. What does our Manu enjoin? "Daughters should be

supported and educated with as much care and attention as the sons." As sons should be married after observing Brahmacharya up to the thirtieth year, so daughters also must observe Brahmacharya and be educated by their parents. But what are we actually doing? Can you better the condition of your women? Then there will be hope for your well-being. Otherwise you will remain as backward as you are now.

If anybody is born of a low caste in our country he is gone for ever, there is no hope for him. Why, what a tyranny it is! There are possibilities, opportunities and hope for every individual in this country. To-day he is poor, to-morrow he may become rich and learned and respected. Here everyone is anxious to help the poor. In India there is a howling cry that we are very poor, but how many charitable associations are there for the well-being of the poor? How many people really weep for the sorrows and sufferings of the millions of poor in India? Are we *men*? What are we doing for their livelihood, for their improvement? We do not touch them, we avoid their company! Are we men? Those thousands of Brāhmins--what are they doing for the low, down-trodden masses of India? "Don't-touch," "Don't-touch," is the only phrase that plays upon their lips! How mean and degraded has our eternal religion become at their hands! Wherein does our religion lie now? In "Don't-touchism" alone, and nowhere else!

I came to this country not to satisfy my curiosity, nor for name or fame, but to see if I could find any means for the support of the poor in India. If God helps me, you will know by and by what those means are.

As regards spirituality, the Americans are far inferior to us, but their society is far superior to ours. We will teach them our spirituality, and assimilate what is best in their society.

With love and best wishes,

Yours,

Vivekananda,

GLEANINGS FROM BACON

(Collected by Mr. P. V. Seshagiri Rao).

It is without all controversy, that learning doth make the minds of men gentle, generous, manageable and pliant to Government; whereas ignorance makes them churlish, thwarting, and mutinous; and the evidence of time doth clear this assertion, considering that the most barbarous, rude, and unlearned times have been most subject to tumults, seditions, and changes.

* *

Because the acts or events of true history have not that magnitude which satisfieth the mind of man, poesy feigneth acts and events greater and more heroical: because true history proponndeth the successes and issues of actions not so agreeable to the merits of virtue and vice, therefore poesy feigns them more just in retribution, and more according to revealed providence: because true history representeth actions and events more ordinary and less interchanged, therefore poesy endueth them with more rareness and more unexpected and alternative variations: so as it appeareth that poesy serveth and conferreth to magnanimity, morality and to delectation.

* *

Fortune is like the market, where many times if you can stay a little, the price will fall. And again, it is sometimes like Sibylla's offer, which at first offereth the commodity at full, then consumeth part and part, and still holdeth up the price.... There is surely no greater wisdom, than well to time the beginnings and onsets of things.

* *

Riches are for spending; and spending for honour and good actions. Therefore extraordinary expense must be limited by the worth of the occasion; for voluntary undoing may be as well for a man's country as for the kingdom of heaven. But ordinary expense ought to be limited by a man's estate, and governed with such regard as it be within his compass.

* *

He that is plentiful in expenses of all kinds will hardly be preserved from decay.

Some in their discourse desire rather commendation of wit, in being able to hold all arguments, than of judgment in discerning what is true; as if it were a praise to know what might be said, and not what should be thought. Some have certain commonplaces and themes, wherein they are good, and want variety: which kind of poverty is for the most part tedious, and when it is once perceived, ridiculous. The most honourable part of talk is to give the occasion; and again to moderate, and pass to somewhat else; for then a man leads the dance.

* *

Speech of a man's self ought to be seldom and when chosen.

* *

Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal, is more than to speak in good words or in good order. A good continued speech, without a good speech, of interlocution, shows slowness; and a good reply, or second speech without a good settled speech sheweth shallowness and weakness. To use too many circumstances ere one come to the matter is wearisome; to use none at all is blunt.

* *

If you would work any man, you must either know his nature and fashions, and so lead him; or his ends, and so persuade him; or his weakness and disadvantages, and so awe him; or those that have interest in him, and so govern him.

* *

Studies serve for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business.

Crafty men condemn studies; simple men admire them; and wise men use them: for they teach not their own use, but that is a wisdom without them, and above them, won by observation.

* *

Reading maketh a full man; conference a ready man; and writing an exact man.

* *

Histories make men wise; poets, witty; mathematics, subtle; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend.

THE CONVENTION OF RELIGIONS IN INDIA

(Continued from page 154.)

Shikhism

By JOHNSON Esq. (Amritsar).

The cardinal principles of Shikhism are (1) Unity of God, (2) Equality of men, (3) Faith in the Gurm, and (4) Love of God and His creatures. The first figure traced in the Shikh Scriptures is the numeral 1, and not *om*. This is for the purpose of avoiding any idea of Trinity. God is *one* without an equal. His is also a unit—not the sum-total of many forces mixed together. God is not limited by time, yet is an existing reality. He is unborn. Our gross senses cannot perceive Him, our mind cannot know Him, our thoughts cannot fathom Him, but our spirit can commune with Him.

The Shikhs recognise that "by His order all form appeared and by His order all life came into existence." "No one knows," says the Gurm, "in what manner the Creation came into existence."

Brotherhood of man is the necessary outcome of the Unity of Godhead. "There is one Father and we are the children of one." The whole Creation came out of one Brahman. The Gurus taught by practice that all men are equal; at the time of Baptism (Amritsakar), not only do all the disciples sit on the same floor, and eat and drink out of the same vessel, but actually put morsels of food into the mouth of one another. There is no caste distinction; anybody may be admitted into the fold of Shikhs. Shikh Baptism is obligatory for women as well as for men. For the rules of conduct and the religious duties are identical for both.

The Shikh ideal of life is the destruction of egoism. The destruction of individuality is their highest bliss, but it does not mean annihilation, for existence and individuality are two different things. A Shikh does not begin by enfeebling himself but by losing himself. Faith and Love are the means to this end. Faith does not mean mere intellectual assent. In order to be a Shikh "you must sell your mind to the Gurm, you no longer guide your own actions by your own experience, you must take as your guide the teachings of the Gurm."

The Gurm is not an incarnation of the Deity; but he is not subject to the law of transmigration. The servants of the Lord come for doing good to others. They infuse spiritual life, inspire devotion and unite men with the Lord. No one can be

a Gurm who has not realised union with the Supreme Being. All his actions are based on charity, love and unselfishness, and because he is a servant, he should speak less of himself and more of his Master. Humility, though not servility, ought to be the keynote of his teachings.

The Shikhs do not believe in the doctrine of apostleship or intercession. The function of a Gurm is that of a loving father who takes one by the hand and steers him free of all rocks and shoals of life. The Gurm does not claim any essential superiority over his disciples. He says that in every man there is the potentiality of perfection, and when the disciple has realised the stage of perfection, the Gurm holds him as his equal. When the Gurm Gobind Singh had baptised his five beloved disciples, he himself received baptism from them.

The best means to Supreme Bliss is Love which necessarily involves sacrifice. To love God and His creatures is only possible by sacrificing the interests which one regards his own, for His sake and others. When one begins to sacrifice and love he is on the path, and in time he reaches the goal when his individuality no longer exists.

Theosophy

By BANI JOGENDRA NATH MITTAL, (Calcutta).

The three great objects of the Theosophical Society are, (1). To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or colour, (2). To encourage the study of comparative religion, philosophy and science, (3). To investigate unexplained laws of nature and the powers latent in man.

Of these three objects, the first is, says the writer, the only one which is binding on all members, and the two others, though meant to subserve the first, are but optional. The Society, continues the writer, has no dogmas, insists on no beliefs, endorses no church, supports no party, takes no sides in the endless quarrels that rend society and embitter national, social and personal life.

The time is almost ripe, the writer believes, for the beginning of a new cycle in which humanity as a whole will attain to higher heights of Being, undreamt of in its past history. So the great *Jivan muktas*, those mighty beings who, having accomplished their own liberation, have sacrificed the glorious bliss *Nirvāṇa*, and still retain earthly forms in order that they may help on poor, weak, suffering humanity towards the goal they themselves have reached, have launched the Theosophical Society into existence with the glorious ideal of universal brotherhood for the acceptance of its members. Then the writer offers arguments for

the consideration of those who ridicule Theosophy as a modern imposture. In reply to the question, how are the *Jivanmuktas*, the real founders of the Society, to be sought, the writer says, "Seek them through the Theosophical Society, their spiritual child, which they have ushered into existence for the advancement of humanity." "Work for its great ideal, and make yourselves perfect instruments in their hands for the service of humanity and seek not for any return."

Thus after describing the aim, scope and function of the Theosophical Society, the writer gives a brief outline of the teaching that passes current under the name of *Theosophy*. The main spiritual virtues which, in the opinion of a leading exponent of Theosophy, underlie religion, are the following:—

(1) One eternal infinite incognisable real Existence. (2) From that is the manifested God unfolding Himself from unity to duality, from duality to trinity. (3) From the manifested trinity come many spiritual intelligences, guiding the cosmic order. (4) Man is a reflection of the manifested God and is therefore fundamentally a trinity, his inner and real self being eternal, and one with the Self of the universe. And lastly his evolution by repeated incarnations into which he is drawn by desire, and from which he sets himself free by knowledge and sacrifice, becoming divine in potency as he had ever been divine in latency.

The writer attempts at an exposition of the cosmology, saying that the universe emanates from the One Existence beyond all thought and speech, One who is in everything and everything is in Him. Then the writer describes as to how the 'Logos' unfolds itself into a threefold form; the First Logos is the root of all being; from Him is the Second, manifesting the two aspects of life and form, the primal duality. Then the Third Logos, the universal mind, is evolved, in which all exists archetypically. Matter in a solar system exists in seven great modifications or planes; on three of these, the physical, emotional (astral) and mental, is proceeding the normal evolution of humanity. On the next two planes those of wisdom and power—goes on the specific evolution of the initiate, after the first of the great Initiations. These five planes form the field of the evolution of consciousness, until the human merges in the divine. The two planes beyond, represent the sphere of divine activity encircling and enveloping all, out of which pour forth all the divine energies which vivify and sustain the whole system. We are taught, says the writer, that they are the planes of divine consciousness, wherein the Logos or the divine Trinity of *Logi*, is manifested and wherefrom He shines forth: the Creator, the Preserver, the Dissolver,—evolving a universe, maintaining it

during its life-period, withdrawing it unto Himself at the end of the cycle.

Then the writer points out, that though a considerable portion of Theosophical literature deals with astral and other planes beyond the physical, and with spirits and elementals &c., the real Theosophy is *Paravidya* or Supreme knowledge. How is this *Paravidya* to be attained? To this question only one answer is possible,—"Only by daily acts of renunciation in the little things of life; only by learning in every thought, word and action to live and love the Unity; and not only to speak it but to practise it on every occasion, by putting ourselves last rather than first, by always seeing the need of others and trying to supply it, by learning to be indifferent to the claim of our lower nature and refusing to listen to it." There is "no road save this humble, patient, persevering endeavour, hour after hour, day after day, year after year, until at last the mountain tops are climbed."

Anubhavadvaita-Vedanta.

By PANDIT G. K. SHASTRI, (Madras).

The writer says that out of 1180 Upanishads 108 are the most essential, and contain the complete theory and practice of the science of Self. All these 108 Upanishads should be studied for the sake of realising the entire Truth, and not the first ten only as is supposed by some. He then refers to the different schools of Vedanta, but holds that the most important system of Vedanta, though it has only a few followers, is that which is based upon *Tattvasarayana* or *Dakshinamurti's* disquisitions on all the Upanishads as recorded by *Vasistha*, and which is called the *Anubhavadvaita* or the *Sankhya-Yoga Samuchchaya* system of *Appayadikshitacharya*.

The writer then gives abstracts of the *Jnana-kanda*, *Upasana-kanda* and *Karma-kanda*, as found in the Sanskrit original of the above named book. There is a mention in it of the *Nirgunatita* Brahman beyond the reach of speech and mind, the *Nirguna* Brahman being lower than this. Also: "At the beginning of the *Upasana-kanda* *Brahmā* says, 'I have now heard *Jnana-kanda*, and I think I have nothing more to hear.' Then *Dakshinamurti* replies, 'Thou hast known very little, because thou hast only heard the theory, thou shouldst hear the *Upasana-kanda*, and then know how to put those theories into practice.' The same question is put at the beginning of *Karma-kanda*, and *Brahmā* is there told that he has still to hear the *Karma-kanda* to enable him to practise more and more, and to realise the Truth."

The *Anubhavadvaitins* "neither take the *Saguna* (for It cannot liberate) nor the *Nirgunatita* (for It

is beyond the reach of speech and mind),” but “are satisfied with the knowledge, practice and direct realisation of the Nirguna Brahman.”

In the abstract on the Upasana-kanda, the writer says, “Upasana is nothing but constant meditation on the identity of self and Brahman.” One does not feel tired, for one soon perceives bliss. Persons who are slow or have not been able to shake off their attachment for the world, usually experience a great deal of exhaustion and are very much agitated, but with persons of higher order this is not the case. It is also ordained that this meditation should only be practised by those who have the knowledge of Brahman, but the idea that at the dawn of knowledge Upasana ceases, is strongly condemned.

In the abstract on the Karma-kanda three kinds of Karma are spoken of, viz., Nitya (obligatory), Naimittika (occasional) and Kamyas (optional or those performed with motive). Leaving aside Kamyas which bind more, and the Nitya-Karmas, which are done for one's own good or for the good of the world, the Naimittika-Karmas should be performed even by the liberated ones (Jivamuktas), and that, until one attains to such a high stage as to be beyond the pale of Varnasrama or Videhamukti. Upasana, Dhyana and Samadhi are all Karmas. That the Videhamukta does not perform Nitya and Naimittika Karmas is because he is in a state of almost constant Samadhi, and lies in an extended posture on the ground like Ajagara or a huge snake, forgetful of all except the highest bliss.

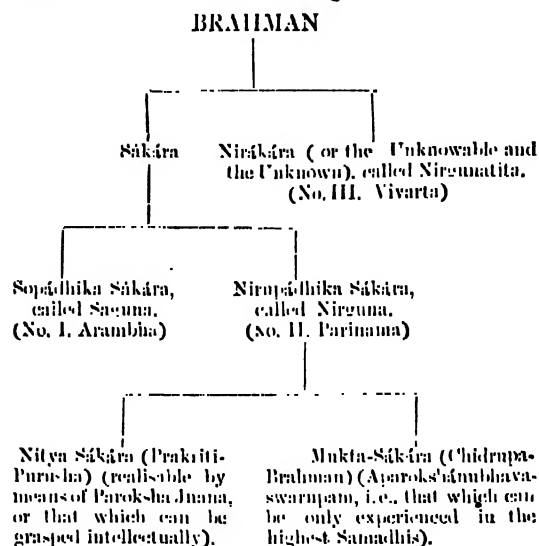
The Anubhavadvaita (enjoyment of the Bliss of the Secondless) Vedanta has been compiled by Appayadikshitaacharya, from the Tattvasarayana, Rama Gita, Adhikaranakunchaka and Anubhuti Mimamsa. Dwelling on the points of similarity and difference between the Advaitins and the Anubhavadvaitins, and admitting that both have the same ideal before them, he says, “That between the Qualified Monism of Sri Kanthacharya who aims at Sayujya and the rigorous absolute monism of Sankaracharya, there are several steps that are ignored by both parties,” and “Anubhavadvaita supplies the missing links.” By way of analogy with our present university system, the Dvaita is assigned to the Middle School, Visishtadvaita to the High School, and Advaita to the College department; so Sankaracharya is made a Professor, and the Anubhavadvaitin a scholar who has gone through all the courses regularly and has obtained the highest degree.

“The Anubhavadvaita chiefly deals with the 7 planes of matter and spirit; the Yoga of 15 limbs, the 6 higher Samadhis, the 256 Matras of Pranava; the respective merits of Jivamukti, Videhamukti and Sadhamukti; the doctrine of grace and of the birth and evolution of souls, and with the highest

Sankhya and Yoga teachings.” The Anubhavadvaitins are designated as Sankhya-yogins, for they accept both the Sankhya and the Yoga doctrines.

The writer points out that the idea of the motherhood of God and sisterhood of woman is to be found in Hinduism alone. The Vedanta teaches that every man is a son of God; and so also did Christ who was one of the great saints of the East, but he was misunderstood by his followers when they restricted the Son-ship to him alone.

The classification of Brahman, according to this school, is shown in the following table:—



The Anubhavadvaitins hold that “The fourfold path, Karma, Jnana, Bhakti and Yoga, are equally important to the aspirant for the attainment either of Saguna Brahman or of Nirguna Brahman.”

Appayacharya was born in 1835 and was, says the Pandit in conclusion, “a God-intoxicated Brahman of Southern India, who spent 45 years of his life in concentrated meditations, teaching his disciples and writing invaluable treatises.” He was a Grihastha-Acharya and was more in favour of a householder's life than that of a Sannyasin's. He died in (June-July) 1901, exactly 30 days after the death of his noble wife and 15 days after he had become a Sannyasin, leaving, as yet for the most part unpublished, 150 works on practical Vedanta.

The Veera Saiva Religion.

By H. K. VEERABASAVAIYA ESQ., B. A., B. L.
(Bangalore).

Siva is considered “in His nature different from mind and matter, yet co-existent with them from all eternity in closest Advaita, and does not assume

a human form merely for the sake of saving souls.' His wish is quite enough. "Siva is worshipped in the form of a Guru or Saint, who having renounced all the evanescent pleasures of this world, is absorbed in deep meditation of the eternal life principle that underlies all vanishing things." The Veera Saivas, known also as Sivacharyas or Lingayets, hold that mind and matter are not different, but are one with the Imate Force, i.e., the Sakti of God Siva. The numerical strength of the sect is about 2½ millions. They claim their descent from "Pranathas" or devoted adherents of Siva, who belong to the 'Apurkrit' creation of Siva, and that two batches of whom came down to earth at different times by the order of Siva to restore and strengthen the Veerasaiva faith, and which they did with great success. The most prominent among them was Basava who reformed the faith on a popular basis, and it "rapidly spread from one end of the country to the other."

Theirs is a simple and puritanic religion, "and they have done away with the old multiplicity of ceremonies, as their object is to obtain the maximum result or benefit by performing the minimum number of ceremonies. The Veerasaivas bury their dead. Every man, woman and child is ordained to wear the Lingam on his or her person from the moment of birth. Every person ought to worship the Linga as his or her God. At the Diksha ceremony the pupil gets the 'Linga-Sambandha' or relation with the Linga by means of 'Diksha,' which destroys the three impurities. "The Veerasaiva religion is an all-embracing, proselytising religion, and it contains representatives from all classes of Hindu society." There are probationary periods for people of different castes before they are admitted into this religion, e.g., three years for a Brahman, six for a Kshatriya, nine for a Vaishya, and twelve years for a Sudra.

"The Veerasaivas acknowledge the supremacy of the Vedas, Agama and Siva Puranas." As their object is to attain oneness with the Deity, they reject the Yajnas and perform such of the ceremonies only as are related to the attainment of Jnana. The Veerasaiva religion is based on the Jnana Kanda of the Vedas, and it has its own Bhashyas on them.

The writer holds that the "Linga" being the least materialistic of all forms worshipped by the Hindus throughout India, is best fitted as a symbol of Siva. "The philosophy of the Veerasaivas is called the 'Sakti Visishtadvaita' and its exponent is Neelkanta Sivacharya, one of the great commentators of the Brahma Sutras..... It does not ignore the so-called illusory world of matter and the numberless beings that are found in it.....It holds that both mind and matter are inseparably bound up, and the one is unintelligible

without the aid of the other. ... Similarly Sakti, the Imate Force is inseparably associated with God, through whom It manifests Itself." The practices of *Shaisthalajñana* or the knowledge of six stages of spiritual development, and *Lingingasamarasaya* or oneness with the Deity in those several stages, are two of the fundamental doctrines of their philosophy. The "Tat-Pam-asi" is interpreted as 'Tat' the 'Linga,' 'Tvam' the 'Anga' and 'Asi' the 'Samyoga.'

The writer cites Mr. C. P. Brown to show the similarity the latter has traced between this and the philosophies of Greece and Rome. "What Rousseau was to France, Basava was to Southern India; and what is remarkable is that Basava so early as in the twelfth century A. D., proclaimed that famous doctrine of the equality of mankind, which seven centuries later, upset the whole of Europe and convulsed half of the modern world."

Salvatism and the Saiva Siddhanta.

By J. M. NALLASWAMI PILLAI ESQ. (Rajmundry).

The writer claims that Saivism "represents the old traditional and purest religion of the days of the Vedas and Upanishads, Agamas or Tantras, and Itihāsas and Purānas, and bases its authority on these ancient revealed books and histories; it claims the God Siva to be the author of the Vedas and Agamas." He then quotes many passages from the above books, and argues at great length to prove therefrom the authorship of the Vedas to Siva, and to establish Him as the Supreme Being mentioned in them, in the words, "Ekam Sat Vipaśa Bahudha Vadanti." He says that "The words Brahman and Atman do not occur in the Rig Veda," and that "the Yajur Veda is the central Veda." In the latter, "His Supreme Majesty is fully developed and He is expressly called Siva by name, 'Siva nānāsi.'" The 10th and the 11th chapters of the Gita and the Visadeva, Visvaswanupa of the Satandriyam, all refer to Siva. "In the chief festival in each temple, called the Brahmotsava, the important event is the car-fest in which the charioteer is the four-headed Brahmā, and this recalls and represents the old story of Tripura-sanhara referred to in the Rig Veda and Yajur Veda."

The writer refers to the story in the Kena Upanishad and says among other things, that "it was left to Uma Haimavati to point out to the Supreme Brahman, as Her consort." He then mentions the story of Dakshak's sacrifice as a further illustration of the same point. But the Svetasvatara Upanishad is the greatest authority of the Saiva school. He then speaks of the Omkāra or Pranava as the Supreme Mantra of the Veda, and

points out that the Ardhamatra or Turiyam represents the Supreme Brahman or Siva. He further says that in the Taittiriya Upanishad what is spoken of as the Krishna Pingala (the form of the Supreme Brahman to be meditated in the Hridi-pundarikā) is identified with Umāsalaya or Parvatī Parameshvara, in several of the Upanishads. "This again" proceeds the writer "is described as the Jyotir Līṅga." With the establishment of the worship of this Jyotir Līṅga and the advent of a more spiritual significance of the term "Sacrifice," the period of Agama and the modern temple-worship seems to have been started. In the new system of worship, the offer of the self as sacrificial oblation was made in the place of animal sacrifice. "The *pasu* was the animal in man, and when it was offered as sacrifice in *Juana-agni*, it became the *Nandi* or Siva."

The Puranas also bring out, according to the writer, many points spoken above. "The only worship universal in the days of the Mahabharata was that of Siva and Siva Līṅga." Further: "In the Upanishads, the word Siva is used, not to denote the Lower Brahman but the Supreme Brahman." The Temple at Rameshvaram is supposed to show the existence of the universal worship of the Siva Līṅga.

Saivism has withstood the onslaughts of Jainism and Buddhism. Following closely the Acharyas Sankara, Ramanuja and Madhava, came the great Sutanūcharya, St. Abikandan St. Arul Nanthi, St. Mani Chama Sambanthar, and St. Uma Pathi Sivacharya, and from them commences Modern Saivism whose rituals and philosophy are determined by the twenty-eight Agamas.

Speaking of the Siva Līṅga, the writer quotes as his authority the Swami Vivekananda's exposition that the Siva Līṅgam originated from the Yupa-stambha, the sacrificial post in the Atharva Veda Samhita,—the beginningless and endless Stambha or Skambha mentioned there signifying the Eternal Brahman, and which in time gave place to the Siva Līṅga which is thus not a phallic emblem at all. The Balipita at the entrance to the Siva temples with the Yupa-Stambha and the Pasu (Bull) is said to represent the sacrifice of animals of the Vedic ages. "As soon as a Saiva enters the temple, he is asked to prostrate himself in front of the Yupa-Stambha. This is his offer of self as sacrifice; and self-sacrifice thus becomes the centre of Hindu and Saivaite philosophy."

The writer next deals with the Saiva Siddhanta Philosophy. Pathi is used to denote the God, Pasu the soul, and Pasa the bondage. "Pasa is the rope with which the Pasu is tied to the sacrificial stake." The Pathi or Siva is said to be Nirguna and Personal; He has neither form nor is formless.

Siva cannot be born as a man through the womb of a woman. "But this absolute nature of Siva does not prevent Him from His being personal at the same time and appearing as Guna and Saviour, in the form of man out of His great love, and His feeling for the sin and sorrow of mankind, and helping them to get rid of their bondage," and in such form as "to suit the conception of His Bhakta." He is neither male nor female nor neuter, but can be thought of in all these forms. All His specific names are declinable in any of the three genders without change of meaning. "Siva is the Ashtamurti, the eight-bodied Lord, from His dwelling in earth, water, air, fire, Akasa, Sun, Moon and Atman. Siva is Sat-Chit Ananda, Being, Light and Love. "As pure Being, the Absolute, God is unknowable, as Light and Love He links Himself to man," Man can approach God through Love.

The writer then introduces the theme of Siva's Sakti, saying that the above mentioned "Light and Love (Chit and Ananda) is therefore called His Sakti." "This Sakti of God is the Mother of the Universe, as Siva is the Father." "This Sakti (Chit Sakti, Uma, Durga) is Nirguna, and is sharply distinguished from Maya (Saguna), also a Sakti of the Lord." This Maya of the Shaivas, which comprises 36 Tatvas, is distinguished from Avidya or Anava Mala. "Maya causes Ichchha, Juana and Kriya to arise in the Jiva, but Anava causes the same to disappear. Anava is inherent in Jivas, but Maya is separate from them, and besides manifesting itself as the universe, forms the body and senses, and worlds and enjoyments."

"When the soul is enshrouded by Anava Mala, without action, will or intelligence, it is its night, the Kevala stupa. When God, out of His great Love, sets him in evolution giving the body and the worlds out of Maya, for his enjoyment and experience, whereby his Kriya Sakti &c., are aroused, that is called its 'Sakala' condition. The Maya acts as it were, like the lamp light in darkness (and it may have the power of a million ares in Suddha Maya, which reflects Chit Sakti very clearly). But when the sun rises all darkness is at once dispelled, and there is no need for lamp-lights however powerful. This is the soul's Suddha or Nivāna condition."

The following translation of a Sloka is quoted from St. Manick Vachaka's Tiruvachaka, as expressing the kernel of Saiva Advaita Siddhanta:

"This day in Thy mercy unto me Thou didst drive away the darkness, and stand as the Rising Sun: Of this, Thy way of rising—their being naught else but Thou—I thought without thought, I drew nearer and nearer to Thee, wearing away atom by atom, till I was one with Thee."

O Siva, Dweller in the great Holy Shrine,
Thou art not aught in the Universe;
naught is there save Thou.

Who can know Thee."

The writer then goes on to explain the "Advaita" of the Saiva School. The Saiva Siddhantists postulate three planes of existence, viz.: - Matter, souls, and God. "In the language of Euclid, God is the point, that which hath neither parts nor magnitude; that which is everywhere, in and out, above and below; the soul is the centre of the circle, and the circumference is the Maya that bounds. When this centre can rise up to the Point, then its Nirvana is possible." "The nature of the soul consists in its becoming one with whatever it is united to.....It can only be united to the world, or to God. It is the caterpillar of the Upanishads... It is the shadow of the one (Maya), or the light of the other (God), that completely hides its (soul's) individuality." "The soul's individuality or identity disappears, but not its personality or being (Sat)." To compare the soul with a crystal or diamond: "The crystal or diamond unlike the Sun's Light which it reflects, though in its inner-core it is pure, possesses the defect of being covered by dirt, Mala (Anava), and requires to be removed by some other dirt, Mala (Maya), and it is luminous (Chit) in a sense, but unlike the self luminous Sun (Para Chit); and either in darkness or in the full blaze of the Sun, the identity of the mirror (or the crystal, or diamond) cannot be perceived."

'Advaita,' lit. 'not two,' has been defined by St. Meikandan as meaning 'Anyā Nāsti' or 'Ananya,' i.e., non-separate, 'neither one nor two'—denying separability or duality, but not admitting oneness. This apparent contradiction is explained with reference to the illustration of mind and body, and the vowels and consonants. "God is not one with the Soul and the Universe, yet without God, where is the universe?" "The Saiva Advaita Siddhanta accordingly postulates that God is neither Abhedha with the world, nor Bheda, nor Bhedabhedha, as these terms are ordinarily understood, and yet He is one with the world, and different from the world, and Bhedabhedha," (Sivagnanabotham, Sutra 2. Sivagnanasiddhar II, 1).

According to the Saiva religion, there are four Mārgas or paths for spiritual aspirants, called Charya, Kriya, Yoga and Jnana. One can approach God as his Master, Father, Friend, or as Beloved—the last path, when the oneness is finally reached. These four Mārgas, unlike the Karma, Bhakti, Yoga and Jnana Mārgas of the other schools, do not overlap each other, for, with the Saivas, each of the former is a step higher than the preceding one. The Saivism of the South holds to the Ahimsa doctrine as its chief pillar.

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(To be continued).

THE HUMAN SOUL

[A lecture delivered by Swami Nirmalchandra before the 6th Convention of the Sadhu Sangha Maha Sabha, Kurukuthurai, Tinnevely.]

ADAPTED FROM "THE KALPAKA"

Before we try to understand the individual Soul that dwells within every human heart, let us first understand what our individual mind is. The study of mind is very beneficial, and is the most interesting of all other studies in the world. In fact, the study of mind comprises the study of all branches of knowledge; of sciences, secular and spiritual. In fact when we try to understand certain sciences, for instance, Astronomy, Logic, Philosophy, Metaphysics, etc., we find they are the whisperings of the mind. Is it not the mind that conceived all these sciences in the world? So let us understand what this mind is. Mind has two powers; one is the efferent and the other, afferent. Cycling inward is *Nivritti*; cycling outward is *Pravritti*. The worldly sciences are the outcome of *Pravritti*; Philosophy, Metaphysics, Psychology and other sciences of an introspective nature are of *Nivritti*. Now what is that force behind the mind that guides people to understand things? Mind itself cannot conceive anything unless there is some force behind it.

In our Vedas we find that all the forces that are manifested in the Universe have their birth, as it were, from one force or energy, called in Sanskrit, the Prana. That is the sum-total of all the forces displayed in the Universe. The power of Attraction, Cohesion, Repulsion, are nothing but the manifestation of that one power which is called Prana. Prana is the mother energy from which all the other various manifestations of forces come out. According to modern science, a science has reached its culmination when it has found the one underlying unit from which all variety has proceeded, and according to the Hindu Shastras that unit has been found out in the Prana. As it is the Prana that acts behind the mind, which produces the different sciences and branches of knowledge, the Cosmic Prana comprises all the Universe with the diverse variety of forms.

Now, before we try to understand this mind, let us see what our modern philosophers say about it, whether they admit the existence of something behind it or not. If brain explained everything, where is the necessity to admit the existence of another thing behind it? They say, brain is the centre from which all senses arise. For instance, to give a concrete example: How do I know there is the light? First, the nerves of the eyes are

affected, and the power of discrimination comes and tries to analyse what it is, and compares it with the sensations pigeon-holed in the brain. From that reflexive power of the brain we know it is light. Similarly, I am standing here, and I hear some sounds. The vibrations reach the nerves, the nerves affect the brain, and I hear. That is what the physiologists say. But the brain by itself cannot act. Suppose, the picture of yours is on my retina, and I am thinking of something else; if you take a picture of the retina, the picture will be there but still I do not see you. I am talking intently to you; my mind is grossly absorbed in it. Some music is going on near. I do not hear that. The sound vibrations came, struck the tympanum, and the sensation was carried to the brain centre, but still I do not hear; why? because my mind is not touched. Then there must be a mind behind the brain. We need one factor besides the brain, namely, the mind. The external organs of touch and smell—the dual organs—are Indriyas, and they have their nerves there. We may have a beautiful eye, still we will not see anything if the internal nerve is useless. If the brain centre is not right, then also we cannot hear. The external organs may be perfect, the brain and sense nerve may be perfect, but if there is no mind, we cannot have the perception of the sense. Now here we shall have to understand that all these perceptions are impressed on the brain, but there is another factor needed to have these grouped. Mind is constantly changing. We do not know what mind is. We know of the particular shape the mind is taking. We know the particular nature of the mind, and not the whole nature of it. If I am happy the mind has taken the image of happiness, and we know that image only. So we say we are happy. A number of waves move on the ocean of the mind. One wave causes happiness, and another misery. What is this mind? Mind is compared to a vast lake where ripples are constantly raging; senses are gathering perceptions from outside and generating motions in the lake of the mind, and that creates disturbance. So we are constantly disturbed by the activity of the mind. When we can see the unuffled, the peaceful, the calm equanimity of mind, then we come to know what mind is, and what is beyond the lake of the mind, —we can look through what is lying at the bottom. So long as the mind is disturbed by the waves and ripples, we cannot see what is lying behind the mind; so we must know the real state of the mind, and not the form which the mind has taken. The reflection of the Soul is Mind. Materialists call mind as matter, the Hindu Shastras deem mind as finer matter, finer than even ether. It is very fine, subtle matter. On this mind act certain forces which we call Prana; and forces cannot act without any

matter. Where there is matter, there is force also; so they are inseparable factors. What is Matter? The unity of matter from which all these varieties of matter have come out, is called Akasa. It is not the space. The first form of matter that has come out from that cosmic mind, is called Akasa. The solids, liquids and gases can be ultimately reduced to that one unit element known as Akasa, the sum total of all these different forms of elements. This pure matter or Akasa cannot produce anything, so it requires some force to produce the various things out of it. That is Prana. So in time of Pralaya, all things return to Akasa which is finer than ether, and these different manifestations of forces reduce to one Prana. Therefore it is written in the Vedas, that in the beginning there was one homogeneous mass of matter, there was no colour, no shape; the sum-total of universal energy slept, as it were, on the ocean of matter. It gradually began to vibrate. That vibration of Prana produced these things with diverse names and forms.

So, we have seen what mind is, and that brain itself is not enough to prove the facts of human existence. Now, we find mentioned in the Sruti, there is another thing which gives light to the senses and even to the mind. Mind borrows the light from that, and appears intelligent; the mind is made of fine subtle matter which we cannot see with our eyes, or by any of the modern instruments. It is finer than ether. We have also felt that there is a force behind the mind, which force is very fine. It displays itself in different forms. When it manifests through nerves, it is nerve power; when it manifests through muscles, it is known as muscular power. They are one and the same force. Just as one white light, when it breaks through different coloured glasses, appears to be differently coloured, so also when Prana appears through different media, it appears as muscular or physical force.

How can we see that which lies behind the mind? Sruti says: "There, these eyes cannot go, words cannot express, thoughts cannot reach, and mind cannot conceive." How shall we be able to say, affirmatively or positively, it is mind, sense, or brain power? It is beyond them all. If you notice something changing, there must be something unchanging beyond it. What is the steady thing behind the mind? It is the Soul. So Sruti says: "That which cannot be conceived by the mind, but by whose power the mind is able to conceive; that which the ear cannot but hear, by whose power the ear is able to hear; that which cannot be vitalised by this Prana, but by whose power Prana is vitalised;—that underlying principle is Brahman. It is the calm eternal light, self-effulgent, whose light mind is manifesting, whose power physical

matter is manifesting." Therefore, if we understand the real nature of our mind, we shall be able to understand what is behind the mind. This human mind, the individualised principle that is behind the cosmic mind, when transparent (i. e., calm and pure), has a clear grasp of the Divine principle behind. If iron is put in a furnace it becomes red-hot. It will burn anything it comes in contact with, for it has absorbed the heat from the furnace. So it is with the mind. All its intelligence and power really belongs to the Soul which is behind it. It is only the ignorance that is the cause of all misery and happiness. Thinking I am the son of a great Zamindar, a landlord, I become happy. My mind identifies itself with the senses. This identification causes all this misery, trouble, and happiness too. We become servile, miserable or happy because we think so.

So, when we know the individual mind we know the cosmic mind. Individual mind is a part of the cosmic mind. It is of the same nature. The difference lies in degree, and not in kind. A spark or a particle of clay is the same as fire or clay; so when we know this little ego, we know this cosmic ego. Whatever attribute the individual mind possesses, that the cosmic mind possesses also. The only difference is quantitative, and not qualitative.

The Soul is not limited because of the mind, just as the sun is one, though its image may be seen in several pots containing water. When we know I am all, I am the One Individual, Eternal, I am everything, when different forms vanish, and when there is no other perception, when there is one equanimous mind and behind it there is one truth, then we become one with It. There is a story in the Upanishad: Virochana and Indra came to a Rishi for the knowledge of the Self. One was an Asura, and the other a Deva. The Rishi told them, "Thou art the One." "Thou art God." Virochana, the Asura, was quite satisfied to know that he was God, and did not make any further enquiry. Indra went to his Swargam, but he had no calmness of mind. He questioned: "This physical body has its growth and death. It cannot be the Atman. If this body is God, why should I fear that I will be dethroned? This body cannot be the Atman." So he came back to the Rishi, and again asked, "what is the Atman?" "That Atman you are," said the Rishi, "and from that Atman the whole Universe is come! Enquire about that. Make *tapas* and you will know that." Then he went away and practised meditations and decided that the principle of life, the vital principle, must be the Brahman. So he came to the Rishi and asked him whether this Prana was not Atman? The Rishi told him to go and perform *tapas* again. Thus step by step he came to know Pranamaya-

vijnanam and Anandamayakosam. At last he came to know, from that Brahman the whole Universe has come out, and in that Anandam the whole Universe exists, in that Anandam the whole Universe dissolves at the time of Pralaya,—and he was satisfied, for he realised the Truth. Similarly we can say, 'I am Brahman,' when we have realised the Truth. How tiny we make ourselves when we think of the world, and seek fame and influence? How poorly we are by our thinking that I possess so many arses, I am Aiyar, Mudaliar, Iyengar, and so forth! I am the son of God. You are the son of God. Therefore, the old Upanishadic Rishi, after long concentration coming to realise this Being within himself, loudly proclaimed, "I have found, by *tapas*, that Great Eternal One who is beyond darkness and ignorance! Knowing Him also, you will possess eternal Anandam from which there is no death." Do not limit yourself; you are the Divine soul. You can at least think you are the son of God. When you think you are conditioned and qualified, you limit yourself. If you think you are the child of God, you are as great as God, just as the spark is as great as the fire itself. So, we come to see that whatever is in this individual self, or what we call in philosophy, microcosm, that exists in the macrocosm. When we know the nature of microcosm we know the nature of macrocosm, the one as a part of the other.

We live in an age of materialism; the modern man is given to commercialism, and seeks utility in everything. Of what good is it to know this Atman? We are as happy without it. We can money. We have children; what good can it bring to us? That is the question always asked. Well, my friends, I tell you there is supreme utility in it. In the first place, knowledge has its own reward; in the second place, with the relative knowledge of mind, see how you are tossed about as fortune smiles or frowns upon you. If fortune smiles you feel happy; if it frowns you feel gloomy and dejected. But when you come to know your own Atman, you will be eternally happy, you will no longer fear anything in this world. If you know this Atman you will not hate anybody, the feeling of hatred will vanish from your heart, and love will dwell therein; this hatred will give place to Anandam. It is only by groping in darkness, that you weep and cry, and think life is a void and vacuum. If you know that wife and child are nothing but Atman and they are the children of God, they are but your own image, they are your own self, then you will conquer all your miseries and ignorance, and happiness and bliss will live in your heart all the time. I would to God you may know the true nature of the Atman. If you seek happiness, seek that eternal happiness, and not the happiness of this world. From the minutest atom

to the largest body, everyone is searching for happiness. Why seek for it? That Brahman, that Anandam is within you. But we want to manifest It through the senses, and go searching after it, groping after it everywhere except in the Self. We think if we can get a strong body like Rama Murthi, we may be happy, but the body is not permanent. We can be happy only by knowing the Atman. Know that One, and that will make you happy.

REVIEWS

AND ACKNOWLEDGMENTS

Sri Krishna. (The Pastoral and the King maker). By Swami Ramakrishnananda. Second Edition. Published by the Ramakrishna Mission, Mylapur, Madras. To be had of the Manager, Prabuddha Bharata. Pp. 178. Price 12 as.

This little book presents within the short compass of two lectures a concise but vivid picture of the wonderful life of the greatest of the Divine Incarnations of Hinduism, the Lord Sri Krishna. Of all the Avatars, in whom the human and the super-human mingle together, there is not another—ancient or modern, within the pale of Hinduism or outside—whose life is so replete with miraculous tales or doings portrayed with all the imagery of poetic conception as that of the Cowherd of Brindavan, and these have been presented “as we find them depicted in our Books, instead of omitting, altering, twisting and torturing the texts to suit our limited mental capacities.” Indeed, the author makes no secret of his unflinching faith in the miraculous stories and super-human doings of Sri Krishna, and strongly combats the idea of the “reckless critics” to explain them away as mere accidents exaggerated into demon stories and so forth, or to take recourse to the theory of later additions and interpolations and rate them as impossibilities. The author, however, does not advise any one to believe anything blindly. “Science has proved many impossible things to be possible, and is it a wonder then,” asks the writer, “that

what we cannot understand now and deem altogether impossible, may appear to us clear as daylight in some near or remote future?”

What a striking contrast with His life at Brindavan, is the role of Sri Krishna as the “King-maker,” in which He appears as the true Kshatriya prince whose one duty is to rid the earth of tyranny and wickedness, and stand ever for righteousness. Here He is the exemplar of His teachings of the Gita, a perfect Karma-yogin, who earns a throne but never sits on it, a statesman of the most exalted type who never takes the aggressive, who is the same to friend and foe, a universal peace-maker to the best of His power.

Swami Ramakrishnananda has done well in bringing out a second edition of this life of mighty contrasts, in a connected whole, which cannot but inspire love and awe for his Divine Hero, and sway a devout heart whose aim in life is not “leaf-counting” but “eating the luscious mangoes.”

The True Spirit of Religion is Universal. Pp. 40. Price 5 as.

Vedanta in Practice. Pp. 140. Price 14 as.
To be had of the Prabuddha Bharata Office.

These two books by the Swami Paramananda contain a series of articles dealing with Vedanta. They are written in a clear and lucid style and are of a thoroughly practical nature. We commend the spirit which lies behind such books as these,—books which endeavour to reverentially spiritualise our religious conceptions and strive for the highest statement of truth. They are earnestly written and are a perfect generator of good thoughts, and condense in a small space an abundance of philosophy, with numerous selections from the Upanishads and other Scriptures. A copy of each should find its way to the bookshelves of all who interest themselves in Vedanta.

PUBLIC SPIRIT, IDEAL AND PRACTICAL. A lecture by Mrs. Annie Besant delivered at Adyar, in the Theosophical Hall, on Feb. 16th, '08. Published by the Theosophist Office, Madras. Price one anna.

MRS. ANNIE BESANT.* A Sketch of Her Life and Services to India. Price 4 as.

BABU SURENDRA NATH BANERJEE.* The Man and His Mission. Price 4 as.

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ASPECTS OF THE VEDANTA.* Second Edn. Four new papers added. Price 12 as.

SREE SREE RAMAKRISHNA UPADESHA†. (In Bengalee). Compiled by the Swami Brahmananda. 3rd Edition. Price 4 as.

TATTVA-PRAKASHIKA,‡ or Sree Ramakrishna's Teachings, with comments by his devoted disciple, Ramachandra (in Bengalee) 3rd Edition, Pp. 450. Price Rs. 2.

RAMCHANDRER BAKTRITABALI,‡ or Speeches of Babu Ramchandra Dutt (in Bengalee) First part. 2nd Edition. Pp. 502, Re. 1-2 as.

THE EIGHTH ANNUAL REPORT OF THE RAMAKRISHNA HOME OF SERVICE, BENARES

THE Eighth Annual Report of the Ramakrishna Home of Service, Benares, is a record of relief afforded to the suffering poor of the City. It is a highly philanthropic work, done silently and nobly, and the spirit, the method and the organisation are unique in their kind. Whoever goes through the Report will be struck with the noble principle actuating the whole organisation,—that of serving humanity as an act of worship. The

accounts of the Home bear eloquent testimony to the disinterested motive and self-sacrifice of the workers, as every pice collected in the name of the poor is spent to relieve their distress.

The table giving a comparative view of the work done in eight years, from July 1900 to June 1908, shows that the total number of persons relieved was 9201, of which 852 were indoor patients. The total number of persons, consisting of men, women and children belonging to every province of India and of all castes and creeds, who were served during the year under report, was 3044. The number of patients treated in the Home Hospital during the year was 146. E. C. Radice Esqr., I. C. S., C. I. E., the Magistrate of Benares, in his annual presidential address, truly remarked that the institution, although limited in accommodation, relieved cases for which accommodation is made in no other place. Mr. Arundale, vice-principal of the Central Hindu College, Benares, spoke of this institution as "the noblest of all charitable works Benares has to show." Any one visiting Benares would, we are sure, bear similar testimony to the good work done by the Home of Service. We are glad to notice that the institution has, during the last year, received generous support in aid of its Hospital fund from several kind hearted gentlemen. The Home of Service is in urgent need of the Hospital which it is building for the accommodation of its daily increasing diseased and homeless poor, but has been obliged to discontinue the work owing to want of funds. The whole cost of the building was estimated at Rs. 38,000. The Home appeals to the public for the sum of Rs. 14,000 which is still necessary for the completion of the Hospital Buildings. An institution so noble and humanitarian and so urgently needed in a place like Benares, should not be allowed to be hampered in its benevolent work for want of necessary funds. We join the Home in its appeal to the sympathetic public to strengthen its hand in this hour of need.

All contributions should be sent to the Assistant Secretary, The Ramakrishna Home of Service, Ramapura, Benares City.

* Published by Messrs. G. A. Natesan & Co., Esplanade, Madras.

† Published by the Edibodhan Office, Bagh-Bazar, Calcutta.

‡ Published by the S. v. A. Mandal, Yogodyan, Kancurgachi.

NOTICE—Owing to the illness of our Sanskrit compositor we could not print the four Gita pages in this issue of P. B.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE Pope has thirty-five secretaries to answer his daily average of 22,000 letters.

A SWADESHI Spinning and Weaving Mills Company has been floated at Lahore with a capital of 25 lakhs, having Sir Pratul Chandra Chatterji and Lala Lajpatrai among others as Directors.

IN the course of his speech at Woodford, the Master of Elibank admitted, that the people of India were peaceable and justice-loving. Only one in 15,000 had made himself amenable to the criminal law. He was certain if the statistics of European countries were taken, it would be found that the percentage was considerably higher.

SUGAR is now manufactured in Germany from old rags. The rags are treated with sulphuric acid and converted into dextrine. This is treated with a milk of lime, and is then subjected to a new bath of sulphuric acid, which converts it into glucose. The glucose obtained by this process is identical with that of commerce, and may be used in the same way for confections, ices, etc.

MR. P. V. Seshagiri Rao requests us to inform those of our subscribers who have applied for a free copy of his book, "Noble Living," but have not as yet got it, that he very much regrets the disappointment caused to them, owing to the demand being far in excess of his anticipations, and that as soon as a fresh consignment of books arrives, it will be his most pleasant duty to attend to their applications.

THE twenty-fourth anniversary of the Ramakrishnamsab was observed at the Yogodyan, Kankurgachi, Calcutta, with special Puja, Sankirtan &c., for a week (31st Aug.—6th Sept.) The public celebration came off on the 6th September, with great zeal and enthusiasm, when many Sankirtan parties proceeded to the temple-garden singing devotional

songs. Besides *prasads* distributed to the Bhaktas, hundreds of poor people were fed.

DR. A. R. Wallace has stated that a single common weed, the *Sisymbrium Sophia*, yields three-fourths of a million seeds, and if all grew and multiplied the land of the globe would be covered in three years. One pair of elephants, the slowest breeding of animals, would produce 19,000,000 individuals in 750 years. The prolific rabbits, the national pest of England, would have a progeny of 1,000,000 from a single pair in four or five years.

WE learn from our Sanskrit contemporary of the *Sunritavadini* that there are at present 262 Tols or Sanskrit schools in the Presidency of Madras, in which about 5,000 boys have been receiving their education. Of these schools, only twenty-six receive grants-in-aid from the Government and five, from Local Boards. The number of students in these thirty-one schools are 187 in all. The money spent on these thirty-one schools amounts to Rs. 3,700 annually.

THE remarkable discovery of the sacred relics of the great Buddha recently made near Peshwar is of supreme importance to the Buddhistic races all over the world. The remains of the Pagoda built by the Emperor Kanishka over the ashes of Buddha have been unearthed. A bronze casket is found in which there is a crystal box containing three pieces of charred human bone believed to be the ashes of Gautama Buddha. Within this casket is a chamber in which there is a seated figure in the centre with a standing Buddhist on either side. The casket bears the highest mark of Gandhara art.

WHAT is described as the largest clock in the world is shortly to be installed on the tower of the Metropolitan Life Insurance building in New York. The hands of this clock are so large that in making a revolution they pass three stories of the building, and when one of them crosses a window the light is completely shut off. The minute hand, from the centre-pin to the tip is 14 ft. and this combined with the counterpoise of 6ft. makes the hand 20ft. long. The hour hand is 11ft. long. The clock will be 400ft. from the

ground, and when the hands are illuminated by electricity, it is said that they can be seen thirty miles away on a clear night.

THE skeleton of a huge tracheodon, or duck-billed dinosaur has been dug out cautiously last summer by Mr Charles H. Sternburg, from the sandstone casement in which it was imbedded. This "find" was not only a skeleton, but a genuine mummy without a counterpart in any museum in the world. Wrapped about the giant bones was the skin which clothed the animal in life more than 3,000,000 years ago. He was about 18 feet in height, and was supplied with some 5,000 teeth, including those going out. He lived on herbs, his other important occupation being to sleep out of the way of the tyrannosaurus, which preyed on him unmercifully. In his day of greatest prosperity he hailed from New Jersey, Mississippi, and Alabama, as well as Wyoming, Montana, and the Dakotas.

"THE average person possessing self-confidence and force can, and does exert mental fascination over others with whom he comes in contact, although it requires a developed will to become an expert," writes Mr. Atkinson in his newly published book on Mental Fascination. According to the author, the qualities that go to make up the person in whom mental fascination is likely to be strongly developed are the following:—

Physical well-being. Belief in oneself. Cultivate the "I can and I will." Poise. Cultivate the calm, masterful mood. Fearlessness, for fear is the most negative emotion in the being of man. Concentration. Do one thing at a time and do it with all the power there is in you. Fixity of purpose. Cultivate the building quality—it is needed.

A gigantic Engineering feat has been accomplished by the union of New York and New Jersey, on opposite sides of the Hudson River, by a set of tunnels and electric trains. This wedding of the two great cities means almost as much as a tunnel between Dover and Calais. When the work is finally completed it will have cost between £13,000,000 and £14,000,000, all private capital. The system comprises about twenty miles of under-

river and underground railroad, and the stations are designed with a view to comfort, permanency, and beauty. They are made large enough not merely to accommodate the metropolitan traffic of to-day, but to receive comfortably the greatly increased multitudes sure to travel by underground routes in the decades to come. Every part of the stations is constructed either of concrete or metal, so that, like the cars and the tunnels, there is no possibility of fire. The great Terminal-buildings, justly called the "nerve-centre" of New York, are twenty-four storeys in height, and house more than 12,000 persons—a city in itself, with shops and stores.

THE *Gnanodaya* of June last in reviewing *Modern India* says:—We beg to acknowledge with many thanks a copy of this book by our great Swami Vivekananda, whose noble work and example have laid humanity under an obligation difficult to repay. This is a very useful book giving information on politics, social reform and religion, and other topics of great interest. It is throughout suggestive and wonderfully spirited. Various phases of the subject have been very well described, and from every topic have been deduced lessons which are of great value to humanity. Bengalee being a foreign dialect to the South, it is really a fortune that this worthy contribution has been made accessible to people of other provinces through the medium of this faithful translation..... Prabuddha Bharata office deserves the heartfelt gratitude of all lovers of India, for this valuable help it has rendered to them. We feel we shall be wanting in our duty to our readers, if we do not state it as our earnest wish that we should like each one of them to receive a copy.

THE *Light* (London) of July 3, has the following:—

'The Prabuddha Bharata Press' (India: Mayavati, Lohaghat, Almora, Himalayas), publishes a translation of Swami Vivekananda's impassioned Address on 'Modern India,' in which he protested with ardour against the growing tendency to adopt Western ways in the East. East is East and West is West in deeper things than latitudes and longitudes. At all events haste is to be deplored. He was an ardent patriot; and his last words in this noble Address were an appeal to Indians to love and honour and glorify their country.....

RAMAKRISHNA SEVASHRAMA, KANKHAL

REPORT FOR June & July 1909

	Rs.	As.	P.
Last month's balance ...	1601	7	9
Donations and Subscriptions ...	1097	2	6†
Total Receipt ...	2698	10	3
Total expenditure ...	99	10	6

Balance in hand Rs. ... 2598 15 9

Outdoor patients:—1667, of whom 192 were Sadhus. Indoor patients:—15 Sadhus, of whom 2 are under treatment, 2 died, and the rest were cured.

† Out of the above amount, Rs. 500 was paid by a Brahmacharin towards the building fund of the kitchen which is under construction and will cost about Rs. 1500. Rs. 80 worth of foodstuffs was also received.

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See Review, Feb. March No. P. B., page 47.

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Aatha Upa. I. iii. 4.

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Katha Upan. I. iii. 4

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

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OCTOBER 1909

[No. 159

SAYINGS OF THE SWAMI VIVEKANANDA—II.

19. Truth can be stated in a thousand different ways, yet each one be true.

20. You have to grow from inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul.

21. If in an infinite chain a few links can be explained, by the same method all can be explained.

22. That man has reached immortality who is disturbed by nothing material.

23. Everything can be sacrificed for truth, but truth cannot be sacrificed for anything.

24. The search for truth is the expression of strength—not the groping of a weak, blind man.

25. God has become man ; man will become God again.

26. It is child's talk that a man dies and goes to heaven. We never come nor go. We are where we are. All the souls that have been, are, and will be, are on one geometrical point.

27. He whose book of the heart has been opened needs no other books. Their only value is to create a desire in us. They are merely the experiences of others.

28. Have charity towards all beings. Pity those who are in distress. Love all creatures. Do not be jealous of anyone. Look not to the faults of others.

29. Man never dies, nor is he ever born ; bodies die, but he never dies.

30. No one is born into a religion, but each one is born for a religion.

31. There is really but one Self in the universe, all the rest are but Its manifestations.

32. All the worshippers are divided into the common masses and the brave few.

33. If it is impossible to attain perfection here and now, there is no proof that we can attain perfection in any other life.

34. If I know one lump of clay perfectly I know all the clay there is. This is the knowledge of principles, but their adaptations are various. When you know yourself you know all.

OCCASIONAL NOTES

THERE are few illustrations of that 'interchange of the highest ideals'—which the Swami Vivekananda held to be our ideal under present conditions,—finer than the existence of Christianity, in the West, furnishes. There are, as a Christian preacher has pointed out, two types of virtue, the heroic and the passive, and the Christian gospels glorify the passive virtues from end to end. Christianity, as a faith, never holds up the heroic virtues to the emulation of the Church.

Heroic virtues, we may take it, are such as friendship, courage, patriotism, valour, and their kindred active qualities. Amongst the passive virtues we may enumerate endurance of suffering, patience under injuries and affronts, humility, submissiveness, and an unresisting and unresenting spirit. The hero is characterised by vigour, firmness, and resolution. He is daring and active, eager in his attachment, inflexible in his purposes, violent in his resentment. The man of passive virtue is meek, yielding, forgiving, willing to suffer, silent and gentle under rudeness and insult. He sues for reconciliation, where a man of the opposite type would demand satisfaction.

It would be a mistake to think that all virtue resided in either of these, and that its contrast represented lack of goodness. Instead of this, we have to think of the two as complementary types. Both are great, both are ideal. But they are different. Want of heroic virtue is rudeness, violence, meddlesomeness, dishonesty: want of passive virtue is cowardice, sluggishness, obstinacy, sulkiness. It is clear therefore that each is a type in itself. Neither is to be regarded as the defect of the other. Greatness and goodness

are attainable by both paths, in both forms.

From the Hindu point of view, indeed, with our national tendency to synthetise ideals, we cannot help seeing that the passive virtues are those of woman, the heroic those of man; the passive those of the domestic, the heroic those of the civic, or supra-domestic, life. And in the history of the world, it is easy enough to see that heroes belong to the nation, and saints to the church; that is to say, that the one calls for masculine, and the other for feminine qualities, in their highest and noblest forms.

Christ represented the highest power of the passive type. "When He was reviled, He reviled not again. When He suffered, He threatened not." This was precisely the source of the thrill He gave to that world of Roman brutality and aggression, on which His name and personality first dawned. A realm of force and violence received a hint for the first time of a power that works in silence, a voice that speaks with intensity instead of fury, a strength that is moral rather than physical. Rome was not without thinkers and scholars, but she had never dreamt of organising thought and scholarship! Her primal instinct was for the organisation of force. In this form she threw a stone into the lake of time whose outmost ripples are seen to-day in America, in spontaneous eagerness to subdivide labour and thus organise every action, turning the single man into an unintelligent screw or cog-wheel in a vast human machine.

Christ, on the contrary, was the Asiatic man. His was the ideal of conquest by spirituality, of the shining-forth of strength,

instead of its clash and struggle, of acceptance as a greater power than rejection, of knowledge as greater than deed.

Haughty captains of the Roman Empire, and rude barons of Europe's Middle Ages, caught the gleam of the great ideal; and, out of the struggle between native instinct and genuine appreciation of the foreign ideal, Europe, in course of time, has wrought the history of the Church, with all its long roll of martyrs, saints, and spiritual shepherds; with all its tale of religious orders and the tasks they carried out, in the advancement of civilisation; with its Love of the People, and its tendance of the lamp of spirituality. No mean achievement, in the record of man on the planet Earth.

Where would Europe have been, however, if she had abandoned her own nature, in order to appropriate the virtues of Christianity? If,—instead of violence and force slightly modified by the vision of divine patience and suffering,—she had practised asceticism and piety, slightly modified by an inborn turbulence and quarrelsomeness? We can see that the whole dignity of the story depends on the co-existence of two opposite forces, one of which is decidedly preponderant, while the other is strong enough to exert

a very powerful curbing force upon it. The people who can easily abandon their own character in the name of a new ideal, are not worth capturing for that ideal. It is the man who is conscious of a hard struggle within, who does most in the world. The skill of the charioteer is nought, if the horses be without spirit and impulse.

Each age in the life of a nation reveals its own characteristic goal. The world-epochs are rooted in the interchange of world-ideals. But without the great basis of previously accumulated character to work upon, the welding and modifying influence of new thought would be of little account. When this exists, the new idea becomes in truth, even as the Founder of Christianity said of it, "as an handful of leaven, which a woman took and hid in three measures of meal, *till the whole was leavened.*"

How high are the towers and spires of historical evolution, as they loom upon us through the morning mists of the future of man! In truth, great lives have been amongst us, great new thoughts have been cast into our midst. The life of the future may for the moment be hidden in our three measures of meal, but let us take courage! *The whole shall be leavened!*

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THE MASTER AS I SAW HIM

BRING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

XXX.

OUR MASTER'S RELATION TO PSYCHIC PHENOMENA SO CALLED

INDIA is undoubtedly the land of the understanding of psychology. To Hindus, more than to any other race, it may be said that men appear as minds. Concentration of mind is to them the ideal of life. Such

differences as between talent and genius, between ordinary goodness and the highest sainthood, between moral weakness and power, are by them understood as simple differences in degree of concentration. This pre-occupation of the race is partly cause, and partly effect, doubtless, of the fact that the study of psychology has been organised in India as a science, from the earliest times.

Long before the value of writing, for the notation of knowledge, was even suspected, the quiet registration of phenomena in the communal consciousness, had begun by the interchange of ideas and observations. Millenniums before instruments and laboratories could be thought of, as having any bearing on scientific enquiry in general, the age of experiment was fully developed amongst the Indian people, with regard to this most characteristic of their sciences.

It is not surprising that in the singularly wide range of knowledge thus accumulated in India, many phenomena of the mind, which appear to the less informed West as abnormal or miraculous, should be duly noted and classified. Thus hypnotism, and many obscure forms of *hyperæsthesia* and *hyperkinesis*,—the most familiar of these being healing, thought-reading, clairvoyance, and clairaudience—offer no overwhelming difficulty to the student of the ancient Indian psychology, or *Raja Yoga*, as it is called.

We all know that the great value of scientific thought lies in enabling us to recognise and record phenomena. It matters little that a disease is rare, if only it be once noted as within the field of medical practice. It has a place thenceforth, in the human mind. It is no miracle, only because, sooner or later, it will be classified. It has a name. The conjunction of diagnosis and treatment is now a question of time only.

Something of the same sort applies to the trustworthy fraction of what are commonly referred to as "psychic phenomena." Occurrences falling under this head, when authentic, are obviously no more supernatural than the liquefaction of air, or the extraction of radium. Indeed the propriety of the word 'supernatural' is always open to dispute, inasmuch as if once a thing can be proved to occur, it is clearly within nature, and to call it supernatural becomes by that very fact, absurd. In India the phenomena in question

are regarded as cases of extension of faculty, and their explanation is sought, not in the event, but in the state of the mind witnessing it, since it is to be supposed that this will always, under given conditions, register a perception different from the accustomed.

In Ramakrishna Paramahansa, living in the garden of Dakshinেশ্বর, his disciples had been familiar, for years, with many of those mental characteristics which are noted in the books as distinctive of the highest degree of concentration. He was so responsive that he would meet them at the door on their arrival, and begin at once to answer, without being told of them, the questions that the boys carried written in their pockets. His perceptions were so fine that he could tell by touch the character of anyone who might already have come in contact with his food, his clothes, or his mat. It "burnt" him, he said, of an impress from which he shrank, or, on another occasion, "Look! I can eat this. The sender must have been some good soul!" His nervous system, again, had been so charged with certain ideas that even in sleep he shrank from the touch of metal, and his hand would, apparently of its own accord, restore a book or a fruit, whose return to its owner the conscious mind had failed to prompt.

No Indian psychologist would say of one of the World-Seers that he had talked with angels, but only that he had known how to reach a mood in which he believed himself to talk with angels. Of this condition, the disciples of Sri Ramakrishna saw plentiful examples. Stories are still current amongst them, regarding the strangeness of the sensations with which they would listen to one side of a dialogue, or one part in a conversation, which might seem to be carried on for hours at a time; while their Master, resting quietly, evidently believed himself to be holding communion with beings invisible to them.

Behind all these manifold experiences of Ramakrishna, binding them into one great life, was always the determination to serve mankind. Vivekananda spoke of him in after-years as 'writhing on the ground' during the hours of darkness, in the agony of his prayer that he might return to earth again, even as a dog, if only he might aid a single soul. In moments less intimate and hidden than these, he would speak of the temptation of the higher realisations, to draw the soul away from conditions of service. And his disciples connected with this such odd utterances as they would sometimes hear, at the end of a deep entrancement, when their Master seemed to be like a child coaxing his Mother to let him run away from Her to play. 'Just one more' act of service, or 'one more' little enjoyment would be urged, on such an occasion, as a motive for returning to earth. That return, however, always brought with it the infinite love and insight of one who had been lost in God. When the Swami Vivekananda, on the occasion of his Harvard Address,* defines this as the *differentia* between the unconsciousness of *Samadhi*, and the unconsciousness of catalepsy, we may take it that the assurance which breathes in every syllable, arose from his having constantly witnessed the transition, in his Master.

There were still other remarkable traits in Sri Ramakrishna. He had his own nervous force so entirely under control that he could remove all consciousness from his throat, for instance, during his last illness, and allow it to be operated on, as if under a local anaesthetic. His faculties of observation, again, were quite unique. The smallest detail of the physical constitution had a meaning for him, as casting light on the personality within. He would throw the disciple who had just come to him into an hypnotic sleep, and learn from his subconscious mind, in a few minutes, all that was lodged there, concerning the far

past. Each little act and word, insignificant to others, was to him like a straw, borne on the great current of character, and showing the direction of its flow. There were times, he said, when men and women seemed to him like glass, and he could look them through and through.

Above all, he could by his touch give flashes of supreme insight, which exercised a formative and compelling power over whole lives. In the matter of *Samadhi* this is well-known, especially in reference to many women-visitants of Dakshineswar. But beyond this, a story was told me by a simple soul, of a certain day during the last few weeks of Sri Ramakrishna's life, when he came out into the garden at Cossipore, and placed his hand on the heads of a row of persons, one after another, saying in one case, "*Aj thak!*" "To-day let be!" in another, "*Chaitanya hoak!*" "Be awakened!" and after this, a different gift came to each one thus blessed. In one there awoke an infinite sorrow. To another, everything about him became symbolic, and suggested ideas. With a third, the benediction was realised as over-welling bliss. And one saw a great light, which never thereafter left him, but accompanied him always everywhere, so that never could he pass a temple or a wayside shrine without seeming to see there, seated in the midst of this effulgence,—smiling or sorrowful as he at the moment might deserve— a Form that he knew and talked of as "the spirit that dwells in the images."

By such stimulating of each man to his own highest and best, or by such communication of experience as one and another could bear at the time, Ramakrishna Paramahansa built up the rigorous integrity and strong discrimination that one sees in all who were made by his hand. "We believe nothing without testing it," says one—Ramakrishnanda by name—"we have been trained to this." And when I enquired from another

* To be obtained of the Manager, Prabuddha Bharata.

of the disciples what particular form this training took, he answered, after deep thought, that it lay in some experience given of the Reality, from which each gained a knowledge that could never be deceived. "By our own effort," says Vivekananda, in one of his earlier lectures, "*or by the mercy of some great perfected soul, we reach the highest.*"

(To be continued).

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DIVINE INCARNATIONS.—IV.

BY

SWAMI RAMAKRISHNANANDA.

TO-DAY I shall tell you something about the third Incarnation, that is, the Incarnation of Varāha (Boar). This is the Incarnation of sacrifice. You have seen how in the temples fire is invoked and lighted, and that fire is regarded as the representative of God. Fire is the mouth of all the gods. If you want to offer anything to Shiva or to Vishnu or to the Rudras, you throw it into the fire, repeating the particular name of the god to whom you wish to offer it. The Boar Incarnation signifies this process of sacrifice in order to propitiate God. It is a practical way of worshipping God,—inviting Him to your hearth and home and giving Him choice things. When you invite someone to your house, you wish to satisfy him; and we wish to satisfy God because He gives us all that we want. To satisfy anyone, we must offer him what he wants to have, so to please God we must give Him what He likes. And what does He want of us? God wants of us, Bhakti, love, devotion, purity, charity, truthfulness; these things God loves most, so if we wish to gain His Grace, these are what we must offer to Him. We must be pure, we must be truthful, and full of devotion and kindness towards all.

To please God we must offer as sacrifice, the sacrifice of self. Now we do everything to please ourselves; instead of that we must do everything to please the self of God. When we compare this self in us with the self of God, this self seems a very wretched thing. How full it is of jealousy, envy, immorality, unkindness! Whenever we see these traits in others, we hate them, but we overlook them when they are within us; while in point of reality they are just as hateful in us, and we should equally condemn them. Likewise, as we admire purity, unselfishness, goodness in others, so we should try to cultivate them in ourselves. In God we find all these high qualities in perfection. In man they are only imperfectly manifested; he may be sometimes good, sometimes bad. Our Master, Sri Ramakrishna, used to say that pure gold is too soft to give it perfect shape; some alloy must be added before it can be moulded. So, if we wish to give a form to the formless One, we must add a little impurity, so to say; that impurity means matter. Thus it is that we always have this alloy as it were, in thinking of God as a person. Yet we desire to be perfectly pure, and we must take refuge in that person in whom this ideal of ours is in a state of perfect manifestation. That person is God. Hence we must always worship God.

In this body we can never be perpetually happy. Although it is our ambition to be ever happy, ever-living, and all-knowing, we find out that we can never realise this in life. But all this is ever realised in God. In Him we can hope to be ever-living, ever-happy. So we should try to satisfy God in every way. Why should I do so?—because He is my ideal Self. In Him all my ambitions can be realised, while in myself they can never be.

This is what is called sacrifice. When man lives for himself he is a brute: when man lives for God, he is a sacrificer, and such

a one is the true sacrificer. The man who lights a sacrificial fire and offers some oblation in it, does it only from time to time; but the man who constantly sacrifices *himself* in his heart is the real sacrificer. One who always does what satisfies not himself but God, constantly performs sacrifice, while the other only sacrifices occasionally.

The story of the Third Incarnation is this. When the Supreme Lord wished to create, there sprang out of His navel a lotus, and from the heart of that lotus came forth His first-born, Brahmā the Creator. At that time there was nothing else. Sun had not come into existence, nor the moon, nor the stars. There was only the lotus, and in that lotus was Brahmā sitting alone. But being the Creator, he was full of *Rajas*. Vishnu is *Sattva*; Brahmā *Rajas*; and Shiva, *Tamas*. *Sattva* means calmness, *Rajas* means incessant activity, and *Tamas*, darkness. Because Brahmā was an incarnation of *Rajas* he was very restless and full of activity. He was extremely restless in his body, and his mind was incessantly active. In him arose the desire to know whence he had come, so he sprang out of the lotus; but there was darkness everywhere. He went to the right side, he went to the left side, he searched above and below, but everywhere there was only darkness. Then like an insect, he began to crawl down the stem; but for one hundred celestial years he kept on crawling without coming to the end of it, or learning anything of whence it had come. (The meaning of this is, that he made as much exertion as an ordinary man would in several hundred years.) He did not like this. No one likes to fail. But since he could find out nothing, he had to come up again and return to his seat on the lotus. As he was sitting there dissatisfied, he heard a voice saying, "Tapa, tapa," that is, it meant to say, "Brahmā, by using these limbs of yours, you will never be able to find out the end of your quest. To do

this, you will have to master yourself (*Tapa* means controlling the flesh). You will have to control all your physical and mental energies."

As long as a man will have the vanity that by his own self-exertion alone he will be able to do anything and everything, so long he will not be willing to obey a superior power, and he will find out little or nothing. Only when he fails, and then if some one comes with good advice, he will care to hear him. That was the case with Brahmā. As long as he thought he could find out for himself, he did not hear the inner voice. But when he was unsuccessful, then he began to listen, and was ready to accept the hint it gave. At once he ceased all external exertion, sat down and began to withdraw himself into his inner self. Up to this time he had not been conscious of his own inner self. He was conscious of the lotus, of its stem and of the surrounding darkness. But when he shut all these out from his mind and went deeper and deeper inside, he became conscious of his self and lost himself in himself. Then he perceived that he was infinite consciousness.

Infinite means without beginning and without end. It can be represented by only one figure, and that is the circle, of which we do not know where its line begins or where it ends. But the circle is inanimate and here we are dealing with conscious infinity, as the self is conscious by its very nature. If we can find a living being, which can consciously form itself into a circle, that would, to a certain extent, represent our idea of infinite consciousness. What living being can do that? The snake. The snake is the only being that can form itself into a circle. Therefore, it so came about that when Brahmā went inside himself, he saw a vast ocean of milk, and in that he beheld this infinite consciousness (Ananta) in the form of a snake. At the centre of its huge, downy-soft coil

Brahmā discovered a most glorious, and charming human figure, and at once knew Him, by intuition, to be the Author of his being. This sublime Being was infinitely beautiful, infinitely charming, for everything about Him was infinite; and He was being served by the Goddess of Beauty Herself. His devotees were also there and they were infinitely loving and devout. Then as Brahmā gazed at Him, he saw that He was looking towards him most graciously, most lovingly; and then that Supreme Lord said to him: "Brahmā, I am the source of thy being. From Me thou hast come forth. I want thee to create the future universe, and hence I have brought thee into existence. Thou art merely a tool in My hand. Never forget this in thy multifarious works of creation, and never arrogate upon thyself the authorship of the slightest work that thou mayest do as an instrument in My hand. I impart to thee all knowledge and all power, necessary for creation."

Thus Brahmā was the first student of God, and the knowledge which he received from Him is known as the Vedas. How did He impart this knowledge? By His mind. He merely willed to do it and illumination came to Brahmā. So it is said in the opening verse of Sri Bhāgavatam "The first of all those who realised wisdom was illumined by God, by His mind." Brahmā then remembered who he was and he then said to himself, "Yes, I have created worlds many times before, and I can do the same now, as before."

God again cautioned him, saying; "Thou knowest now who thou art. Remember, however, that thou art nothing, that all has come from Me. All this power is Mine, which thou art merely using as thy own. Nothing is thine, all is Mine." This is the teaching of God, and this is what is known as the Bhāgavatam. The whole of Srimad-Bhāgavatam is based on this central truth. So long as one has egotism one thinks within

himself: "Who can be equal to me, I am the best, I am the greatest. All people should serve me, and look to my comforts. I am the master and everyone should bow down before me." Thus blinded by vanity we entirely forget our abjectly helpless condition, and regard the most precarious, the most ephemeral life of ours as the most permanent and real. But when man remembers God always, then he knows that without His permission not a blade of grass can move. The wind cannot blow, the sun cannot shine unless He wills it. When a man knows this, he is well-versed in Bhāgavatam, which teaches that everything belongs to God and to no one else. This mind belongs to Him, this body belongs to Him, this whole organism is His. Whenever He wills, He can take away all these from you. If they belonged to you, you would have had some control over them, but you have none. Even your egotism is not yours; it belongs to Him. You have no command over it, neither have you control over your mind. Everyone wants to live, no one wants to die, leaving behind him those who are dear to him; yet when the call comes he has to go. Hence the teaching that we belong not to ourselves, but to God.

When Brahmā remembered who he was, he was well equipped, and ready to create. So he returned to the lotus, and there he sat down and thought, "Now I will create." Then out of his mind came four children. But he was then full of the teaching of God so freshly imparted to him, and this thought that all is God's—"Not I, but Thou"—was still strong in his mind, so they all were born with this idea of "Not I, but Thou," and when he asked them to create, they replied: "Father, creation means forgetting God. Without egotism we cannot create, for to do anything we must, above all, have to think of our little selves all the time and that would make us forget God. So we do not want to take up this distracting function of creation."

When his own children thus dared to disobey him, there rose in Brahmā a little anger, and with anger came egotism and he began to forget that all belonged to God. Out of this state of his mind he brought forth ten more children who went by the names of Marichi, Atri, Angirā, Pulastya, Pulaha, Kratu, Bhṛigu, Vasishtha, Daksha and Narada; and because they were the fruits of egotism, they said when their father asked them to create, "Oh, yes, father, we shall be glad to create"; and from nine of these children have come all the inhabitants of the universe, celestial, intermediate, and infernal.

Marichi had a son by name Kasyapa, who married some of the daughters of Daksha. Chief among these wives of Kasyapa were Aditi, Diti and Danu. Now, Aditi was very pious, devoted to her husband, very charming in her appearance and in manners. She gave birth to twelve children who are designated as Adityas or gods, chief amongst whom are Indra and Upendra. Diti and Danu were very charming in their appearance but they were very proud and haughty, and they gave birth to Daityas and Dānavas who are demoniac in their nature. Diti brought forth two terrible, and very powerful demons, called Hiranyāksha and Hiranyakasipu. How this came about I am going to tell you.

(To be continued).

EPISTLES OF SWAMI VIVEKANANDA

Extracts

LX.

U. S. A.

1. July, 1894

Dear A—

* * Learn business, my boy. We will do great things yet! Last year I only sowed the seeds; this year I mean to reap. In the meanwhile, keep up as much enthusiasm as possible in India. Let K— go his own way. He will come out all right in time. I have taken his responsibility. He has a perfect

right to his own opinion. Make him write for the paper; that will keep him in good temper! My blessings on him.

* * You must send a paper and a letter to Professor J. H. Wright of Harvard University, Boston, thanking him as having been the first man who stood as my friend!

* * In the Detroit lecture I got \$ 900, i. e., Rs. 2,700. In other lectures, I earned in one, \$ 2,500 i. e., Rs. 7,500, in one hour, but got only 200 dollars! I was cheated by a roguish lecture Bureau. I have given them up. * *

I shall have to print much matter next year. I am going regularly to work.....The sheer power of the *will*, will do everything..... You must organise a society which should regularly meet, and write to me about it as often as you can. In fact, get up as much enthusiasm as you can. Only, *beware* of falsehood. Go to work, my boys, the fire will come to you! The faculty of organisation is entirely absent in our nature, but this has to be infused. The great secret is,—absence of jealousy. Be always ready to concede to the opinions of your brethren, and try always to conciliate. That is the whole secret. Fight on bravely! Life is short! Give it up to a great cause.....We must not join any sect, but we must sympathise and work with each.....Work, work—conquer all by your love! * *

Try to expand. Remember, the only *sign of life* is motion and growth.....Keep on steadily. So far we have done wonderful things. Onward, brave souls, we will gain! Organise and found societies and go to work, that is the only way.

At this time of the year there is not much lecturing to be done here, so I will devote myself to my pen, and write. I shall be hard at work all the time, and then when the cold weather comes and people return to their homes, I shall begin lecturing again, and at the same time organise societies.

My love and blessings to you all. I never forget anybody, though I do not write often. Then again, I am now continuously travelling, and letters have to be redirected from one place to another.

Work hard. Be holy and pure and the fire will come.

Yours affectionately,

Vivekananda,

THE CONVENTION OF RELIGIONS IN INDIA

(Continued from page 174.)

Vallabhacharya:

His Life, Philosophy and Teachings

By LALLUBHAI P. PAREKH (Ahmedabad).

Vallabhacharya was born of a high-caste Brāhman family in 1479 A. D., at Champaranya (C. P.), and finished his studies of the Vedas and the Darshanas &c., at the early age of eleven, when his father died. After freely preaching his doctrine of Brahmanavada in the City of Benares, he went to Vyankatesh Hill and closely studied the Bhakti Shastras there. He then went to attend a great Religious Congress convened by Krishna Deva, the enlightened ruler of Vijayanagar. The religious controversy went on for several months. Vallabha arrived there and "most successfully exploded Shankara's doctrine of Maya, pointed out the defects of other doctrines and proved to the hilt the superiority of the Brahmanavada or the doctrine of Shuddhadvaita which has its basis on the Vedas, the Upanishads, the Gita and the Brahma Sutras." The advocates of other schools who were assembled there, conferred upon him the title of Acharya and the appellation of Mahāprabhu. The king then performed his Kanakābhisheka and became his disciple. This took place in 1493 A. D., when Vallabhacharya was only 14 years old. He then went on a pilgrimage to all the principal centres of learning and worship in Southern India and had controversies with the followers of other sects. He settled later on at Gokul and established the *Pushti-Bhakti-Mārga*, the Nirguna or pure path of devotion, and initiated many disciples.

He then resumed his peregrinations on foot, and thrice visited all the important centres from Cape Comorin to the Himalayas and from Dwarka to Jagannath, and freely taught and preached Shuddhadvaita and Bhakti. In doing this he spent about eighteen years. He married at the age of 28. He continued his preaching tours from time to time, wrote books and taught the practical side of his teachings to all who came to him. After passing a very simple and glorious life and having accomplished his

mission, "he is said to have entered the Ganges at the Hanuman Ghat, when stooping into the water he disappeared; a brilliant flame arose from the spot and in the presence of a host of spectators, he ascended to Heaven and was lost in the firmament."

The writer then describes the Shuddhadvaita doctrine. Brahman is conceived of as having a faultless form devoid of material body, and which is all-bliss. Brahman, again, has unlimited forms. It is the substratum of all opposite attributes, and is not open to cognition by mere reason. He is Sachchidanandakrupa, and is devoid of the three *gunas*. "All this (which is seen) is surely *Atman*. It creates and is created, protects and is protected, destroys and is destroyed." "This is all Brahman." "Having taken this to be the meaning of the *Shrutis* all actions should be accomplished according to one's own *Buddhi*. This is Brahmanavada." That which is called Brahman in the Upanishads, Paramatman in the Smritis, and Bhagavan in the Bhāgavata, is called Sri Krishna by Vallabhacharya. 'Krish' denotes power and 'na', bliss, hence 'Krishna' means Parama Brahman.

"When Brahman desires to be many, millions of atoms flow out of His body which consists of Sat, Chit and Ananda, like sparks from fire." The Sat atoms become matter, Chit atoms become Jivas and Ananda atoms become Antaryaminis. As all these atoms have emanated from the Real, i. e., Para Brahman, they cannot be unreal. The world or Jagat is therefore not illusory or false. It is manifested or involuted according as the power of Para Brahman is at work or inactive.

Bhakti is defined by Vallabhacharya as follows: "The most enduring love towards God, greater than that towards any object in the world, prompted by the knowledge of the greatness of God, is Bhakti." "That continuous motion of the mind, free from any hindrances created by the rites and ceremonies enjoined by the Smritis and the Vedas, towards God, like the ceaseless motion of the Ganges which overcomes the hindrances created by hills &c., and runs towards the sea, is called Bhakti." It is the only way to Mukti. When people give themselves up to the mercy of God, He by His own strength makes them acquire Mukti. This is called Pushti.

The knowledge of *Brahmasambandha* i. e., relationship with Brahman, is the first step

to realisation, and ends in complete self-renunciation to God. All worldly possessions and everything that man possesses in this world is to be offered to God (not to any human being, including a Guru). This is otherwise called *Atmanivedanam* or self-surrender. To gain Bhakti, one must perform Seva or service of God, with his body, money and mind. Bhakti should be fostered by Shrivana, Kirtana and Sinarana.

Vallabhaacharya is said to have written 84 philosophical works, some of which cannot be obtained now. The principal ones are Tattva-dipa or Nibandha, Anubhashya or the Commentary on the Brahma Sutras, Purvamimamsa Bhashya, Subodhini or the Commentary on Srimad-Bhagavata, Siddhantamuktavali, etc.

In conclusion, the writer says that knowledge and Karma may lead one safely across the ocean of life but they cannot help one to reach God, which Bhakti alone can do, for God is approachable only by heart.

Visishtadvaita of Ramanuja

By T. RAJAGOPALACHARIAR ESQ. M. A. B. L.

The Visishtadvaita of Ramanuja holds everything as manifestation, power or attribute of one Brahman. The Chit (Jivas) and Achit (Nature) are His attributes; they are real and not Mâyic or false. Brahman is Ever-Existing, Omniscient, full of Bliss, and beyond all distinction. But the soul of man undergoes sometimes expansion, sometimes contraction, hence is subject to modification. Nature, again, is constantly undergoing change. The Advaitins believe this course of modification as apparent and for a time, but the Visishtadvaitins hold it to be real. The Brahman has two states: in Pralaya the Jiva and Jagat remain in Him in a state of deep sleep as it were, and they again manifest themselves at His will at the beginning of each fresh cycle. This is His *Lila*. He has no purpose of His own in creation, the Jivas enjoy or suffer according to their Karma. Like the Advaitins they believe in the authority of the Vedas, and in the exercise of reason for their understanding. But unlike the Advaitins the Ramanujists advocate Karma so long as one lives, even after Self-knowledge. The Ramanujists believe in the Ever-free Atman, in the existence of heaven, and in the different

Avatars of Brahman. Ramanuja does not admit, like Sankara, the Saguna and the Nirguna aspects in Brahman, and explains the texts of the Vedas where Brahman is spoken of as devoid of all qualities, as meaning in reality, devoid of all non-blessed qualities. According to Ramanuja, the Brahman is no doubt both the efficient and material cause of the universe, but Sankara holds Jagat to be mere Maya, and Ramanuja holds it as a modification of Brahman.

The doctrine of Prapatti is said to be based upon the Vedas and the Upanishads.

मुमुक्षुर्वै परममहं प्रपद्ये says the Svetasvatara. Prapatti is absolute dependence on God for salvation, human efforts being utterly inefficient without the grace of God. Once this is realised and the heart yearns for the grace of God, salvation is sure to come with the end of all past and future Karma and its fruit, i. e., "Liberation or reaching of God's Presence is considered as assured on death."

The writer here compares this simple faith attainable by all, irrespective of caste or creed, with the elaborate sacraments, rites, fasts, penances &c., of other religions, and tries to establish its advantages over the latter. He then refers to the Saints of Southern India called Alvars, and their Tamil hymns. These Alvars lived long before Ramanuja and belonged to all castes, one being a Pariah. They sang about Rama, Krishna and other Avatars of Vishnu in deepest tones of love and tenderness, and these songs are still sung in the temples and shrines, and exert the greatest practical influence on the people of this sect.

Ramanuja authorised 74 of his disciples to preach his doctrines. So, the Ramanuja Vaishnavas follow one or other of these Acharyas as the initiator of a special sect.

The writer then speaks of the Samskaras, or the marks or indicia &c., of the Ramanuja Vaishnava. The chief of them are the conch and disc of Vishnu impressed with a hot metal on the arms near the shoulders by the Guru at the time of initiation.

Visishtadvaita

By M. T. NARASINGA AYENGAR ESQ. (Bangalore).

This thesis represents the teachings of Srimán Pillai Lokácharya (a Sri Vaishnava-Acharya of the thirteenth century A. D.), the

author of learned discourses in Tamil on the Visishtadvaitic Philosophy.

This system recognises three categories,—the Soul, matter, and God. The Soul is formless, immaterial, unmanifest, eternal, self-luminous and blissful. Matter is of three kinds : (a) Pure—(नित्यविभूति) *Suddha Sattva*, found only in the other world (the Abode of God); (b) Mixed—(लीलाविभूति) *Misra Sattva*, found in this world; (c) What is devoid of qualities, viz., Time (Space or Akasa is not treated as a separate division of matter), God is Infinite (as to duration, extension and attributes), Self-luminous, Evolver, Preserver and Dissolver of the Universe, the Giver of all boons (including Moksha or salvation) and the Possessor of an All-transcendental Form. Nine ways of relation of God to Soul is mentioned. Matter and Soul, according to this school, are inseparable from God at all times. They remain in subtle or gross form according as they are before or after the evolution of the universe. The term Visishtadvaita signifies the identity of Brahman in these two aspects.

The law of Karma guides the path of salvation. Karma is said to be beginningless but having an end. Karma is annihilated the free grace of God, as if by an accident, through the influence of which man cultivates holy associations, is eager to see God, shuns evil and seeks the guidance of a Guru, by following whose advice he is led on to salvation. Such a soul should possess a knowledge of the fivefold essential topic (*Arthapanchaka*) which comprises, (1) the soul, (2) the Supreme Being (God), (3) the ends or objects of Life, (4) the means of attainment, and (5) the obstacles to attainment.

(1) The soul is divided into five classes :— (a) The ever-free (*Nitya*),—those engaged in the eternal service of God in His Abode. (b) The liberated (*Mukta*),—from the influence of Karma, and enjoying Eternal Bliss in the presence of the transcendental form of God. (c) The fettered (*Baddha*),—those whose sole aim is to enjoy worldly pleasures. (d) The isolated (*Kevala*),—those learned in the Shastras and in the practices thereof, choosing to be contented with self-enjoyment (of a finer kind than worldly) and not desiring to know God. (e) The salvation-seeking (*Mu-*

mukshu)—those engaged in the pursuit of the means for attaining salvation.

(2) The Supreme Being has a fivefold manifestation : (a) The Transcendental (*Para*),—the Ever-Free Soul. (b) The Active (*Prakha*),—forms assumed for the evolution, preservation and dissolution of the Universe. (c) The Incarnate (*Vibhava*),—such forms as of Rama, Krishna, &c. (d) Pervasive (*Antar-yami*),—by which He sustains and controls all beings. (e) The Worshipable—(*Archavatara*),—the forms which God assumes in accordance with the wishes of His devotees, so as to be realised and worshipped by them.

(3) The ends and objects of life are : (a) *Dharma* or meritorious works tending to the good of fellow-beings. (b) *Artha* or acquirement of wealth by legitimate means, not inconsistent with one's own duty, and application of the same to noble deeds. (c) *Kama* or enjoyment, (in a finer form) e. g., in Svarga. (d) *Atmanubhava*, i. e., the enjoyment of the Soul,—Kaivalya, or Moksha. (e) *Bhagavadanubhava* or the enjoyment of Supreme Bliss in the Abode of God (*Parama Pada*), derived from the eternal service of the Supreme Being. The last is the *Summum Bonum* of life.

The Mumukshu soul starts with his merits and demerits or Karma destroyed by the Divine Grace, with the exception of only the Prârabdha-Karma, as a result of which he is born again. At the end of this birth the soul clothed in a finer body called the Sukshma Sarira, proceeds upwards through what is known as the *Susumna Nâdi* (the central canal of the spinal cord) to the brain, and breaks through the skull (*Brahmarandhra*) (in an invisible and subtle way), and is escorted through the Solar Rays to a grand river called Viraja, situated at the border of the universe. The Sukshma Sarira and the Vasana Renu or the atomic desire are cast off there by bathing in its water and a holy body is received. Thence he is conducted to the Holy Throne of Gems to enjoy Eternal Bliss before the Supreme Being.

(4) The means of attainment are :—(a) Karma-yoga,—the performance of duties, religious rites, Yajnas and other practices, e.g., (Yama, Niyama, meditations &c.). (b) Jnana-yoga,—the realisation of the form of the Supreme Being resident in one's own heart (or in the solar disc &c.), by constant meditation.

This is said to be accessory to Bhakti-yoga. (c) Bhakti-yoga,—the realisation attained by meditation on the Supreme Being is matured into love of God. This is the direct means of attaining Moksha. (d) Prapatti,—absolute resignation to the Will of God, and observing one's legitimate duties with no attachment to the results thereof. (e) Achâryâbhimâna,—placing absolute trust in a competent and compassionate preceptor (Achârya), who will adopt the necessary means to save him, just as a mother will swallow medicines to cure her suffering baby.

(5) The obstacles in the way of attaining the ends of life are also of five kinds:—(a) As regards knowing soul's nature, i. e., having a mistaken notion of the relation of body and soul, holding the body to be the supreme, and independent of the soul. (b) As regards the realisation of God,—ignoring God for minor deities, disbelief in Incarnations and scepticism about the Archâvatâra. (c) As regards the real enjoyment of life, by desiring for lower objects (other than Moksha), or by ignoring Snâstic ways about them. (d) As regards the adoption of the right means,—disbelief in the efficacy of the means and as to its ultimate success. (e) As regards the attainment of the object,—sins against God and His devotees, especially those which are unrepented.

(To be continued).

REVIEWS AND ACKNOWLEDGMENTS

An Indian Study of Love and Death.† By The Sister Nivedita. Price Re. 1-8 as.

We are glad to welcome this neat and tastefully-bound re-issue of a devotional book which was written by the Sister Nivedita sometime ago, for private circulation only. It is designed to be of use to those in sorrow, and she has not made a mistake in thinking that it would be read with interest by the public, for the subject deals with the highest interests of human life which must remain fundamental for man so long as he is mortal. The matter is treated in a very beautiful, uplifting and sympathetic vein, and is a suggestive book for

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We have not come across a more acceptable little gift for people in sorrow, and no more helpful companion than this can be desired.

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† Published by Messrs. Macmillan & Co.

* Published by Messrs. G. A. Natesan & Co., Madras.

Nation Building. By Mrs. Annie Besant.*
Pp. 60. Price as. 2.

In this pamphlet consisting of a reprint of an article from the "Indian Review," and of two lectures and a letter, the gifted writer discusses in her own clear and impressive way, the conditions that are necessary for nation-building, and, assuming with good reason that they are all possible in India, sets forth some of the practical means by which, she considers, they can be brought about. Most of these suggestions are highly sound and give much food for reflection to all true well-wishers of our dearly-loved motherland.

The Industrial Conference, Surat.† Pp. 272. Price, Cloth bound, Re. 1.

The above is a handy volume containing full texts of all the papers, read at and submitted to the Third Industrial Conference held at Surat. These papers, eighteen in number, deal with some of the industrial, commercial and agricultural problems of our country, and contain much valuable and practical information on the subject, coming as they do from men who have made a special study of them. The publication also contains the welcome address by Prof. T. K. Gazzar, the presidential address of Dewan Bahadur Ambalal Desai, and the resolutions passed at the Conference.

A PILGRIMAGE TO SRI VRINDAVAN.

BRAHMA-TATTVA (in Bengali). } By the
Swami Brahmananda (Dr. J. N. Mitter) of
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IN DEFENCE OF AYURVEDA. By Kaviraj T. S. Ram Bhishagratna, Senior physician of Vivekananda Ayurvedic Hospital, Coconada.

OPENING ADDRESS at the Celebration of the Seventy-fifth Birthday of Sri Ramakrishna Paramahansa Deva at Nagpur 1908. Published by S. C. Basu.

THE LIGHT OF SWADESHISM. By D. P. Mookerji. Published by the Crown Electric Printing Works, Bombay.

WHY I CONDEMN VIVISECTION. By Robert H. Perks, M. D., F. R. C. S. Published by the Order of the Cross, Paignton, England.

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The Thirteenth-yearly Report of the Widow's Home Association, Poona. (1908).

The Mahila Vidyalyaya, Poona. (1907-1908).

The United Reading Rooms, Calcutta. ('07-'08)

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The Kaity Vivekananda Association, Coonoor.
An Appeal for the Ramakrishna Samiti, Barisal.

* Published by the Theosophist Office, Adyar, Madras. S.

† Published by Messrs G. A. Natesan & Co. Madras

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

ACCORDING to Newspaper Calculations, Mr. Rockefeller's benefactions now amount to about £24,000,000, as compared with Mr. Carnegie's total of £27,800,000.

Mr. Bleriot, who succeeded on 25th July in crossing the English Channel on a monoplane, gained the £1,000 price offered by the 'Daily Mail' to the first who performed the feat. The Institute of France has awarded M. Bleriot and M. Voisin the Osiris prize of £4,000 for their experiments and achievements in aerial navigation.

THE names of the largest churches in Europe and the number of persons they can contain are given below :

St. Peter's, Rome, 54,000; Milan Cathedral, 37,000; St. Paul's, London, 25,000; St. Sophia's, Constantinople, 23,000; Notre Dame, Paris, 21,000; Pisa Cathedral, 13,000; St. Mark's, Venice, 7,000.

SUFFERING from an unknown cause, Captain Kaempfe, a retired German army officer, underwent an examination by X-rays, with the result that, embedded in his body, was found a bullet which had struck him in the battle of Mars la Tour, in the Franco-Prussian war of the 1870. The bullet has now been extracted, and the veteran is preserving this French projectile as a souvenir of the battle.

'The Daily Chronicle' says: 'Perhaps the most interesting of English trials for witchcraft was that of the Suffolk witches in 1665, for Sir Matthew Hale was the judge and Sir Thomas Browne appeared as an expert medical witness. The two prisoners were accused of bewitching young children, a great point for the prosecution being that out of the blanket of an infant suckled by one of them a great toad had fallen and exploded in the fire like gunpowder. Immediately after, the witch was found at home scorched and maimed. In spite of unsatisfactory evidence, the two were convicted, whereupon the children's health at once began to improve.'

A Bráhmán named Indranarayan Adhicary, of the village Kurumpa, Burdwan Dt., displayed the wonderful strength of the hair of his head. He has as usual a *shikha* on his head. A knot being tied in it, he caused a bamboo to pass through it and asked two very strong gentlemen to raise him by the bamboo. In that way he was carried for sometime from place to place, but none of the hair of his *shikha* gave way. While being so carried, he exerted his strength a little and the bamboo broke down, but not a single hair was uprooted or torn. He is about 65 years of age. The smaller hair of his head is equally as strong; for, being pulled by several of the strong men present with their utmost efforts he was not the least troubled.

We are sorry to record the death, on the 18th Sept., of Mr. Lalmoohan Ghosh, at the age of 59, in Calcutta. He went to England in 1878 as a delegate of the Indian Association and rose to fame by his celebrated speech at the Will's Room, London. The meeting was presided over by the late lamented Mr. John Bright, who complemented him on his marvellous eloquence by the remark that he would not seek to mar Mr. Ghose's eloquence by any lengthy observations of his own. Mr. Ghose was the first Indian who attempted, though unsuccessfully, to enter the Parliament. He disinterestedly served his country in many ways, and will be remembered as an orator whose diction and chiselled English were the envy of many an Englishman.

Dr. E. W. Blyden, a famous West African, in an address delivered in the Senate Chamber at Monrovia, said: "Instead of our influence among the aborigines tending, as it was hoped it would, to raise slaves into princes, it has degraded princes into slaves. Nowhere have the sons of chiefs trained under our system, which is an alien system, been able to return to their country and help their people. Everywhere you find them lingering on the outskirts of civilisation, discouraged, depressed, servile. I met a short time ago on one of the coast steamers a descendant of the great Prince Boyer of Grand Bassa County. He had been trained in the schools of Liberia—a good English scholar. He gave me a most interesting account of the traditions

of his family. And what position do you suppose he held on that ship? He was cook."

The discovery of the North Pole, which had for several centuries baffled the attempts of many intrepid explorers, English, American, Swedish, German, French and Norwegian, has at last been achieved by Dr. F. A. Cook on 21st April last. The value and interest connected with this matter has however received a rude shock by the later statements of Commander Peary, who while claiming for himself the honour of the discovery, emphatically says that Dr. Cook never reached the Pole at all.

In his message to the "New York Herald," Dr. Cook briefly describes his approach to the North Pole, and says: "At last the flag had been raised to the breezes of the North Pole.....The sun indicated local noon but was a negative problem, for here all meridians meet. With a step it was possible to go from one part of the Globe to the opposite side,- from the hour of midnight to that of midday.....North, East and West had vanished, it was South in every direction, but the compass pointing to the magnetic pole was as useful as ever." Contrary to the theory prevalent of a sea at the Pole, he found there extensive land with big game. Profiting by the experience of his unsuccessful predecessors, who one and all travelled by day, Dr. Cook pursued his voyage through Arctic night which extends over months, the darkness being relieved by white snow all around, and the Aurora Borealis in the sky. Dr. Cook started on his voyage after the spring of 1907 and made his dash for the Pole in Feb. 1908. He had to live in an underground den from Sept. '08 until sunrise in 1909, i.e., up to the March of this year.

The members of Peary's expedition discovered some remarkable relics of previous explorers. Greely's camp in the latitude 81.44 is still standing. They dined off potatoes and pemmican which had been abandoned a quarter of a century before. They found a hymn-book and other relics of Lieutenant Kaislingbury, who was lost with sixteen companions; and the remains of the ill-fated Polar expedition of 1871. Cartridges left by Nares in 1876 were still in good condition.

THE RAMAKRISHNA MISSION AND THE RECENT FLOODS:

AN APPEAL.

THE recent floods in many parts of the Ghatal and other sub-divisions in Bengal, have made many people houseless and have totally destroyed the standing crops. The Ramakrishna Mission sent two of its Brahmacharin workers to the spot to ascertain the extent of the calamity. They visited many of the stricken villages on their way, and helped forty-six families who were in extreme need of relief. Coming to Ghatal on Sept. 27, our workers found the conditions most miserable, and reported to us that the fields were under water, that many of the huts had been completely washed away, and the crops totally destroyed. They also have written that the roads and bye-ways are all under water and there is no choice left but to take the help of boats in going to inspect the stricken villages, and it takes ten to twelve hours sometimes to go four or five miles! The approximate value of the crops destroyed has been estimated to be Rs. 18,00,000. Scarcity verging almost on famine has already appeared, and is sure to take its dire form if the people are not immediately helped with food, and provisions to raise thatches, which means that thousands of rupees are needed.

Our workers have asked for Rs. 400 to be sent for distribution at once. The Ramakrishna Mission has started the relief operations with what little was left in its hands as the balance of the last famine fund, viz., Rs. 500 or so, of which Rs. 200 has already been sent, and the remainder is very likely to be exhausted before this appeal reaches the public. Our humble but earnest workers are ready to do all they can, and may we not hope that we shall not have to call them back for want of funds? Reader, may this open your heart to the calls of distress and may you earn the blessings of the suffering thousands by sending whatever you can to relieve their miseries.

Contributions in aid of the work may be sent to the President of the Ramakrishna Mission, Math, Belur, Howrah.

The Math, Belur. SARADANANDA
The 5th. Oct. '09. Secy., Ramakrishna Mission.

XVIII. 74.

संजयः Sanjaya उवाच said :

अहं I इति thus वासुदेवस्य of Vāsudeva महात्मनः of high-souled पार्थस्य (of) Pārtha च and इमे this रोमहर्षणं which causes the hair to stand on end अद्भुतं wonderful संवादे dialogue अशेषं (I) have heard.

Sanjaya said :

Thus have I heard this wonderful dialogue between Vāsudeva and the high-souled Pārtha, causing my hair to stand on end.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ॥

योगं योगेश्वराकृष्णात्साक्षात्कथयतः स्वयम् ७५

XVIII. 75.

अहं I व्यासप्रसादात् through the grace of Vyāsa श्रुतम् this परं supreme गुह्यं most profound योगं Yoga कथयतः speaking स्वयं Himself योगेश्वरात् from the Lord of Yoga कृष्णात् from Krishna श्रुतवान् I have heard.

Through the grace of Vyāsa have I heard this supreme and most profound Yoga, direct from Krishna, the Lord of Yoga, Himself declaring it.

Through..... Vyāsa—by obtaining from him the divya-chakshu or divine vision.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ॥

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥७६॥

XVIII. 76.

राजन् O King केशवार्जुनयोः between Keshava and Arjuna इमे this पुण्यं holy अद्भुतं wonderful संवादे dialogue संस्मृत्य संस्मृत्य च and as I remember and remember मुहुः मुहुः again and again हृष्यामि I rejoice.

O King, as I remember and remember this wonderful and holy dialogue between Keshava and Arjuna, I rejoice again and again.

King : Dhritarāshtra.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ॥

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ७७

XVIII. 77.

राजन् O King हरेः of Hari तच्च that अत्यद्भुतं most wonderful रूपं Form संस्मृत्य संस्मृत्य as I remember and remember च and मे my महान् great विस्मयः wonder च and अहं I पुनः पुनः again and again हृष्यामि (I) rejoice.

And as I remember and remember the most wonderful Form of Hari, great is my wonder, O King ; and I rejoice again and again.

Form : Vishvarupa, the Universal Form.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ॥

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥७८॥

XVIII. 78.

यत्र Wherever योगेश्वरः the Lord of Yoga कृष्णः Krishna यत्र wherever धनुर्धरः the wielder of the bow पार्थः Pārtha तत्र there श्रीः prosperity विजयः victory भूतिः expansion ध्रुवा sound नीतिः polity इति such नम my मनः conviction.

Wherever is Krishna, the Lord of Yoga, wherever is Pārtha, the wielder of the bow, there are prosperity, victory, expansion, and sound polity : such is my conviction.

The bow—called the Gāndiva.

**इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे संन्यासयोगो-
नामाष्टादशोऽध्यायः ॥**

Thus in the Srimad-Bhagavad-Gita, the Essence of the Upanishads, the Science of the Brahman, the Scripture of Yoga, the Dialogue between Sri Krishna and Arjuna, ends the Eighteenth Chapter designated :

THE WAY OF LIBERATION IN RENUNCIATION,

Here the Bhagavad-Gita ends.

ॐ शान्तिः शान्तिः शान्तिः ॥

Peace ! Peace ! Peace be to all !

Srimad-Bhagavad-Gita.

॥ अथ श्रीगीतामाहात्म्यम् ॥

THE GREATNESS OF THE GITA

श्रीगणेशाय नमः ॥ श्रीराधारमणाय नमः

Salutation to Sri Ganesha !

Salutation to Sri Rādhāramana !

धरोवाच ॥

भगवन्परमेशान भक्तिरव्यभिचारिणी ॥

प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥१॥

Dharā (the Earth) said :

(1). O Blessed Lord, O Supreme Ruler, how may one, who is held back by his *Prārabdha Karma*, obtain unswerving devotion ?

Prārabdha Karma Karma has been divided into three principal kinds, having regard to the time in which its fruit is to be reaped: *Agāmi*, *Sanchita*, and *Prārabdha*. *Agāmi* is that whose fruit will be reaped in the next incarnation. *Sanchita* consists of those seeds, as it were, which will bear fruit in the remote future. *Prārabdha* is that Karma which we have already begun to reap. This is the only Karma from which there is no escape. The first two can be destroyed by perfect knowledge. They then become "like fried seeds." But *Prārabdha Karma* must be reaped to the end.

विष्णुरुवाच ॥

प्रारब्धं भुज्यमानो हि गीताध्यासरतः सदा ॥

स मुक्तः स सुखी लोकं कर्मणा नापलिष्यते ॥२॥

The Lord Vishnu said :

(2). If one be devoted to the constant practice of the Gita, even though he be restrained by *Prārabdha Karma*, yet is he now Mukta, now happy, in this very world. He is not tainted by new Karma.

महापापादिपापानि गीताध्यानं करोति चेत् ॥

कच्चिरूपं न कुर्वति नलिनीदलमवुवत् ॥३॥

(3). No evil, however great, can affect him who meditate on the Gita. He is like the lotus-leaf untouched by the water.

गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते ॥

तत्र सर्वाणि तीर्थानि प्रयागादीनि तत्र वै ॥४॥

सर्वे देवाश्च ऋषयो गेगिनः पन्नगाश्च ये ॥

गोपाल गोपिका वापि नारदोऽथ चार्पणः ॥५॥

(4 & 5). Where there is the book of the Gita, where its study is proceeded with, there are present all the holy places, there, verily, are Prayāga and the rest. There also are all the Devas, Rishis, Yogins, and Pannagas, so also the Gopālas and Gopikās, with Nārada, Uddhava and their whole train of comrades.

सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ॥

यत्र गीताविचारश्च पठनं पाठनं श्रुतम् ॥

तत्राहं निश्चितं पृथिवि निवसामि सर्वेव हि ॥६॥

(6). Where the Gita is read, forthwith comes help. Where the Gita is discussed, recited, taught, or heard, there, O Earth, beyond a doubt, do I Myself unfailingly reside.

गीताश्रयेऽहं निष्ठामि गीता मे चोत्तमं गृहम् ॥

गीताज्ञानमुपाश्रित्य त्रान्त्रांकान्पालयाम्यहम् ॥७॥

(7). In the refuge of the Gita I abide: the Gita is My chief abode. Standing on the wisdom of the Gita, I maintain the three worlds.

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ॥

अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदान्तिका ॥८॥

चिदानन्दनं कृष्णो न प्रोक्ता स्वमुखनोऽर्जुनम् ॥

वेदत्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥९॥

(8 & 9). The Gita is Supreme Knowledge of Me, hence it is undoubtedly inseparable from Brahman,—this Knowledge absolute, imperishable, eternal, supremely blissful, of the essence of My inexpressible State. Knowledge comprising the whole of the three Vedas, and consisting of the realisation of the true nature of the Self,—declared by the All-knowing and Blessed Krishna, out of His own mouth, to Arjuna.

Ardhamātrā lit., the half-syllable, and refers to the dot on the ॐ; symbolically, it stands for the *Turiya* state, hence, the Absolute.]

योऽष्टादशजपो नित्यं नरो निश्चलमानसः ॥

ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥१०॥

(10). That man who with steady mind recites the eighteen chapters daily, attains the perfection of knowledge and thus reaches the highest plane.

पाठे समग्रेऽसंपूर्णे ततोऽर्धं पाठमाचरेत् ॥
तदा गोदानजं पुण्यं लभेत नात्र संशयः ॥११॥

(11). If unable to recite the whole, then half of it may be read; and he who does this acquires merit, equal to that of the gift of a cow. There is no doubt of this.

त्रिभागं पठमानस्तु गंगास्नानफलं लभेत् ॥
षडंशं जपमानस्तु सोमयागफलं लभेत् ॥१२॥

(12). By the recitation of a third part, he may gain the same merit as by bathing in the Ganges. By the repetition of a sixth part, he may obtain the fruit of the Soma-sacrifice.

एकाध्यायं तु या नित्यं पठत भाक्तसंयुतः ॥
रुद्रलोकमवाप्नोति गणां भूत्वा वसेच्चिरम् ॥१३॥

(13). He who reads, full of devotion, even one chapter daily, attains to the Rudraloka, and lives there for a long time, having become one of those who wait on Shiva.

Becomes etc. i.e., attained to Ganahood.

अध्यायं श्लोकपादं वा नित्यं यः पठेन्नरः ॥
स याति नरतां यावन्मन्वंतरं वसेच्चरं ॥१४॥

(14). The man who daily reads a quarter of a chapter, or of a Sloka, O Earth, attains to Manhood so long as the cycle lasts.

[Attains to Manhood: is born every time in a man-body.

गीतायाः श्लोकदशकं मम पेचं चतुष्टयम् ॥
ह्यौ त्रीनकं तदर्थं वा श्लोकानां यः पठेन्नरः ॥१५॥
चंद्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ॥
गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत् ॥१६॥

(15 & 16). The man who recites ten, seven, five, four, three or two Slokas, or even one or half of a Sloka of the Gita, certainly lives in Chandraloka for ten thousand years. Intent on the reading of the Gita, he who leaves the body, obtains the world of Man, after death.

गीताभ्यासं पुनः कृत्वा लभते मुक्तमुत्तमम् ॥
गीतित्युच्चारमयुक्तं ध्रियमाणां गतिं लभेत् ॥१७॥
(17). Again practising the Gita, he attains

Supreme Mukti. The dying man uttering the word "Gita" will find the way (to salvation).

गीतार्थश्रवणासक्तो महापापयुतोऽपि वा ॥
वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ॥१८॥

(18). One who loves to hear the meaning of the Gita, even though he have been full of evil deeds, attains to heaven, and lives in beatitude with Vishnu.

गीतार्थं ध्यायते नित्यं कृत्वा कर्माणि भूरियाः ॥
जीवन्मुक्तः स विश्वेयो देहांते परमं पदम् ॥१९॥

(19). He who constantly meditates on the meaning of the Gita, even though he perform Karma incessantly, he is to be regarded as a *Jivanmukta*, and after the destruction of his body he attains to the highest plane of knowledge.

गीतामाश्रित्य बहवो भूभुजो जनकादयः ॥
निर्धूतकल्मषा लोके गीता याताः परं पदम् ॥२०॥

(20). By the help of this Gita, many kings Janaka became free from their impurities and attained to the highest goal. It is so sung.

गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ॥
वृथा पाठो भवेत्तस्य श्रम एव ह्युदाहृतः ॥२१॥

(21). He who having finished the reading of the Gita, does not read its Māhātmyam as declared here, his reading is in vain, it is all labour wasted.

एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः ॥
स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात् ॥२२॥

(22). He who studies the Gita, accompanied with this discourse on its Māhātmyam, he obtains the fruit stated herein, he reaches that goal which is difficult to be attained.

सूत उवाच ॥

माहात्म्यमेतद्गीताया मया प्रोक्तं सनातनम् ॥
गीतांते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥२३॥

(23). Sūta said: He who shall read this eternal greatness of the Gita, declared by me, after having finished the reading of the Gita itself, will obtain the fruit described herein.

इति श्रीवाराहपुराणे श्रीगीतामाहात्म्यं संपूर्णम् ॥

Thus ends in the Vārāha Purāṇa the discourse designated: THE GREATNESS OF THE GITA.

—*—

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Total Receipt ...	3131	2	0
Total expenditure ...	319	1	6

Balance in hand Rs. ... 2812 0 6

Outdoor patients:—2176. Indoor patients:—33
Sadhus, of whom 4 are still under treatment, and
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Allopathic medicines worth over Rs. 300, and
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Expenditure ...	442	1	8

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18 mds. 35 srs. 2 chs. of rice was collected by
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General Features of Vol. XV, 1910 will remain in the main, the same as in the current year; only a good deal more of the **Swami Vivekananda's writings**,—faithful translations of Bengali articles, conversations and important letters, &c., hitherto unpublished will appear in our pages. "The Master as I saw Him," by the Sister Nivedita, will be concluded in the May No. It is intended to publish Selections from Sanskrit with translations as before.

The best efforts of the Editor will be directed to introducing improvements from time to time. He will welcome and esteem original contributions from such of our readers as are conversant with the subjects treated of in this paper. The Editor invites the co-operation of the subscribers in trying to extend the teachings of the Vedanta, in the light shed by Sri Ramakrishna and Swami Vivekananda, by prevailing on their friends to subscribe for the Prabuddha Bharata during the coming year.

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Katha Upan. I. iii. 4

Arise! Awake! and stop not till the goal is reached.

—*Sri Sri Virekananda.*

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SRI RAMAKRISHNA'S TEACHINGS

ADVICE TO THE WORLDLY-MINDED--VIII.

IT matters not whether you live the life of a householder or are men of the world,—only you must fix your mind on God. Do your work with one hand, and touch the Feet of the Lord with the other. When you have no work in the world to do, hold His Feet fast to your heart with both your hands.

IT may be given even to the householder to see God. It was the case with Raja Janaka, the great royal sage. But one cannot rise to the height of Raja Janaka all of a sudden. Janaka spent many long years in devotional practices, in solitude, away from the din and bustle of the world. Thus it would do men of the world infinite good if they would retire into solitude, even for three days at a time now and then, to the end that God may be seen and realised.

THE disease of a worldly man is of a serious type. Attachment to *Kāma-Kāunchana* has brought all this trouble on him.

Would you keep a large water-jar and savoury pickles in the same room in which a patient is laid up with typhoid fever? If you wish to cure such a patient, you must have him removed from that room, in case it is impracticable to send away the water-jar and the pickles.

A householder is such a patient; desire to enjoy worldly things is his thirst; the mouth waters at the mere thought of the pickles. The pickles and the water-jar stand for *Kāma-Kāunchana*. Hence solitude is the best remedy.

ONE is safe to live in the world, if one has *Viveka* (discrimination of the Real from the unreal), and *Vairāgya* (non-attachment), and along with these, intense devotion to God.

OCCASIONAL NOTES

THE time has come when the Great Lives that have been lived in our midst are beginning to be recorded and written down, for transmission to posterity. We can form some idea, at this moment, of the treasure that has been granted to the present generation, for which many, in ages to come, will long to have been here, or even to have looked upon the faces of those who possess such memories as ours. As we read, we belong at once to those who have seen, and to those who merely hear. We can share the feelings of both, at one and the same time.

In reading the Life of Sri Ramakrishna, one is first struck with his reverence for his own realisation. Realisation is the end and object of his life. Then he takes pains to protect and keep it. Yet he has so much! And we, who have so little, what do we do, to cherish that little?

'M.' tells, in his Gospel, how the Lord was one morning gathering flowers for the Temple-worship, when it suddenly flashed upon his mind that the whole earth was a vast altar, and the flowers blossoming on the plants, already offered in worship at the feet of God. *Sri Ramakrishna never again gathered puja-flowers.*

What sacrifices do we make, for the glimpses of thought and revelation that come to us? Every pilgrim after making a *tirtha*, practises some abstinence in memory of the great journey. What memorials do we set up, of the journeys of the soul? When the abstinence comes to notice once more, in the daily round, the pilgrim is reminded of the interior experience. He is wafted for a moment, into the Divine Presence. So Sri

Ramakrishna, looking at the flowers he would not pluck, was kept ever in the mood of that most vivid realisation, renewing and deepening it from day to day. With us, the hurry and pressure of the little things of life soon crushes out of sight the great moments of the soul's life. It is the little things that matter to us, not the great!

Why should the higher realisations be granted to us, seeing that we have so little room for them? Only at the end of long, long struggle, do we gain the least flash of knowledge. And when gained, what value do we place upon it? How long are we true to it? Verily, the lives of most of us are very like the footsteps of a man who climbs, in sliding sand! What we gain, we lose immediately, and, caught by new interests, are not even conscious that anything has happened!

No man can altogether escape the life of the Soul. This is not the dominant, it is actually the *only* reality that surrounds us. The veil of the senses cannot fail to wear thin at times. We have but to set open the door, and God streams in, on every side. It is our absorption in the broken and contorted sun-rays of the body, that hides from our eyes the Undifferentiated Light!

When we become passive to it, when we allow it to shine upon us, when we are willing to make room for the One behind manifoldness, then we may find that the Soul's life shapes all things. Life or death, happiness or sorrow, and the far greater destiny of knowledge or ignorance, are all determined by the spiritual energy. To this alone all else is plastic. By it, all else is to be

measured and interpreted. But there arises not only the question 'What has one learnt?' but also that other 'What sacrifice has been made, to keep this knowledge?'

—
Imagine a king forgetting his kingdom, in order to chase butterflies. Imagine the lover leaving the beloved, for a game at kite-flying.

Yet is this not what we do, when, from Infinite Realities, we turn back to the thought of food and clothes, and material prosperity? Let us learn afresh, as we ponder over the Life of Sri Ramakrishna, that the life of the Soul is the only life, and God not the greatest, but the One Reality.

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THE MASTER AS I SAW HIM

BRING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

XXX.

OUR MASTER'S RELATION TO PSYCHIC PHENOMENA SO-CALLED

(*Continued from page 186*)

NOW the life of the guru is the disciple's treasure in hand; and it was undoubtedly by an instantaneous analysis of all that he had seen and shared, of the extensions possible to human faculty, that the Swami was able, on his arrival in the Western sphere of psychical enquiry, to classify all knowledge as sub-conscious, conscious, and super-conscious. The two first terms were in common enough use, in Europe and America. The third, he himself added to the psychological vocabulary, by a masterly stroke of insight, authenticated by his own personal knowledge. "Consciousness," he said on one occasion, "is a mere film between two oceans, the sub-conscious and the super-conscious." Again he exclaimed "I could not believe my own ears, when I heard Western people talking so much of *consciousness*! Consciousness? What does consciousness matter! Why, it is NOTHING, as compared with the unfathomable depths of the sub-, and the heights of the super-conscious! In this I could never be misled, for had I not seen Ramakrishna Paramahansa gather

in ten minutes, from a man's sub-conscious mind, the whole of his past, and determine from that his future and his powers?"

The certainty of the *dictum* laid down in *Raja Yoga*† that intuition, when genuine, can never contradict reason, is also indisputably due to the same comprehensive range of experience. The ascetic of Dakshinashwar might be capable of unusual modes of insight, but he was no victim of the vanity born thereof, to be seeking for uncommon ways of arriving at facts that were accessible enough by ordinary methods. When a strange religious came to visit the garden, professing to be able to live without food, Ramakrishna Paramahansa attempted no clairvoyant mode of testing him, but simply set shrewd observers to watch and bring him word as to what and where he was in the habit of eating.

Nothing was to be accepted, unproven, and the Swami Vivekananda, to his dying day, had a horror of those dreams, previsions, and prophecies by which ordinary folk are so apt to try to dominate one another. These things, as was inevitable, were offered to him in abundance but he invariably met them with defiance, leaving them to work them-

† See page 117 of The Complete Works of the Swami Vivekananda, Mayavati Memorial Edition,

selves out, if they were true, in spite of him. Whether a given foretelling would eventually be verified or not, it was impossible for him, he said, to know: the one thing of which he was sure was, that if he once obeyed it, he would never again be allowed to go free.

In the case of Sri Ramakrishna, it invariably happened that visions and intuitions were directed to things of the spirit: gipsy-like prognostications were far from him; and in the opinion of his disciples, such prognostications are always indicative of a greater or less mis-using of energy. "All these are side-issues," said the Swami, "they are not true Yoga. They may have a certain usefulness, in establishing indirectly the truth of our statements. Even a little glimpse gives faith that there is something beyond gross matter. Yet those who spend time on such things run into grave dangers." "These are *frontier-questions!*" he exclaimed impatiently, on another occasion, "there can never be any certainty or stability of knowledge, reached by their means. Did I not say they were 'frontier-questions'? The boundary-line is always shifting!"

In all that might come before us, the attempt at discrimination was to be maintained. 'I shall accept it when I have experienced it,' was to be the reply to statements of the extraordinary. But our own experience was to be sifted thoroughly. We were not to run away with the first explanation of a phenomenon that might occur to us. In spite of his reluctance to accept easy conclusions, however, the Swami became convinced, in the course of years, of the occasional return of persons from the dead. "I have several times in my life seen ghosts," he said once, with great deliberateness, "and once, in the week after the death of Sri Ramakrishna, I saw a luminous ghost." But this did not imply the smallest respect on his part, for the bulk of the experiments known as spiritualistic *séances*. Of a famous convert whom he met on one such occasion,

he said that it was sad to find* a man of extraordinary intelligence in matters of the world, leaving all his intelligence behind him at the doors of a so-called medium. In America he had been present at a number of *séances* as a witness, and he regarded the great majority of the phenomena displayed as grossly fraudulent. "Always the greatest fraud by the simplest means," he said, summing up his observations. Another large fraction of the total, he thought, were better explained by subjective methods,* than as objectively true. If, after all these deductions had been made, any residuum remained, it was possible that this might be genuinely what it professed.

But even if so, knowledge of the phenomenal could never be the goal of effort. The return of wandering wills from one plane of physical tension to another could throw but little light on any true concept of immortality. Only by renunciation could this be reached. Any dwelling upon the occult led inevitably, in the Swami's opinion, to increase of desire, to increase of egotism, and to the fall into untruth. If the ordinary good of life was to be given up, for the sake of the soul, how much more assuredly so, these vanities of supernatural power! Even Christianity would have seemed to him a higher creed, if it had had no miracles. Buddha's abhorrence of wonders was the eternal glory of Buddhism. At best their value could only be to give a little confidence, and that only for the first steps. "If there be powers, they shall vanish away; charity alone remaineth." Only to the soul that is strong enough to avoid these temptations does the door stand open. In the words of Patanjali, "To him who is able to reject all the powers comes the cloud of virtue." He alone attains the very highest.

*Thus a famous thought-reader in Southern India claimed that an invisible female figure stood beside him, and told him what to say. "I did not like this explanation," said the Swami, "and set myself to find another." He came to the conclusion that the source of information was subjective.

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DIVINE INCARNATIONS.—IV.

BY

SWAMI RAMAKRISHNANANDA.

(Continued from page 189)

ONCE the four first-born children of Brahmā wanted to go and see the Lord. Being born perfectly wise and free from guile, they always look like little boys of five years old, and like little boys of that age they wear no clothes. So, in nature's garb, they set out to go to the abode of the Lord, Vishnu. Just as in your own homes everything is arranged as you wish it, so in the home of Vishnu everything is according to His desire; every atom there obeys the will of the Lord. But somehow or other there were two people there who were not in harmony with the will and mind of God. It is always pride and vanity which makes one disobedient to the Supreme Will; and these people cherished a little vanity. Now when these four sages came to the abode of the Lord with their numerous disciples, these two persons were at the gate, and seeing the naked sages they were indignant and would not let them enter. The Brāhmans, when they were thus opposed, thought: "Our minds are in perfect harmony with the Mind of the Lord; who are these persons that they will not let us go to Him? No starving man was ever more hungry for food than we are for the Lord, and they will not let us go to Him. These people are not fit to be here. They should go where pride and vanity have a place. They are ashamed of our nakedness because they themselves are impure, for, only those who are impure can see impurity." Not wishing therefore that egotism, which is the cause of all evil, should remain in the realm of God, they said to them: "You are not fit to be here. You should go where

pride and vanity belong." As they were saying this, the Lord Himself came and said: "I am so happy to see you, my dear devotees. These porters are indeed unfit to be here and I have been sending them away through your mouths, for my mind and your minds are the same. They must go where they properly belong, in the realm of pride and vanity."

So these people had to fall down, and being full of egotism, they selected Diti as their mother; and just at that time Diti also wanted two most powerful children from Kasyapa, her beloved husband; but he was in meditation then, and when a husband is in meditation, a wife should never disturb him. Diti, however, was very selfish, and so she went to her husband. Yet he did not get angry, he was too good for that; he merely said: "Diti dear, this is not the time to ask any boon, but since you wish two children, you shall have them. Because they will be conceived in your selfishness and pride, they will, however, be very proud and a terror to everyone." Diti was frightened and asked: "Please grant that at least in their family a true devotee of God will be born." This the ever-kind and ever-loving sage granted.

The two children were born accordingly, in course of time, and they were so very strong that the very day of their birth they wanted to conquer the three worlds; so one of them, Hiranyāksha went to Indra and said: "I want to fight with you and conquer you. You must be my vassal." Indra who is the wisest amongst the gods, knowing the immense strength of the Demon told him, "My dear friend, I cannot be a match for you. Varuna, the most powerful Lord of the Ocean, is a fit person for you. So you go to him, and he will accept your challenge." Hearing this Hiranyāksha at once went to the palace of Varuna under waters and demanded battle. Varuna also knew him to be too powerful to be a match for him, and so he said, "Dear

friend, there is none in the three worlds, who can be a proper match for you except Vishnu. If you can ever meet him in battle he is sure to satisfy your intense desire for fighting." Hearing this Hiranyāksha wanted to pick up quarrel with Vishnu; so in order to provoke the Lord of the Universe he hit upon a plan. He thought: "Vishnu loves the earth very much. If I take it away and hide it, he will get very angry and will come down upon me, and we shall have a good fight." So he took away the earth from its place and hid it under the waters. When the gods saw that the earth was gone, they were disconsolate. Though they have the power to live in the air, yet they feed upon the food offered to them in the sacrificial fire; and when the earth was submerged in water, all sacrificial fires were extinguished. Brahmā grew very angry at this, and said: "This wicked child of Diti has kept the earth hidden somewhere under waters. Now where can I find place for my mind-born child Manu and his wife Satarupa?" He did not know what to do in his anger, but the very next moment he thought, "Why should I be anxious, the Lord must have provided for this evil." When he was thinking thus, out of his breath came a tiny creature. It had the form of a little boar. In a minute it became as big as an elephant, and then as big as a mountain! Now Brahmā and all the gods at once made out the big boar to be Vishnu Himself who had come in the form of a boar to lift the earth up from under the waters by means of his tusk, and destroy the Demon. The boar then plunged into the waters, met the Demon, fought with him for a little while and killed him. He then placed the earth upon his gory tusk and lifted her up above, to the infinite delight of Brahmā and all the gods. Thus he made the earth see light again and bask under the benign smile of all the gods.

The earth was hidden in the impenetrable darkness of Rasātala, and hence could not be

discovered by the most powerful eyes even of the gods. Then the problem was, how to find her out? You should know that the eyes are not the only organs of perception. There are the nose, the skin, the tongue, and the ears. Although you may not see any man you can make him out by his sound. You can find out the existence of sugar or quinine in a liquid substance by tasting it. You know of the wind by your sense of touch; and when all these senses fail, you can find out the existence of a thing by smelling it. In the present case the earth could not be seen, touched, tasted, or heard, so to say, hence the only sense that could find out her existence was that of smell. That is why God had to assume the form of that powerful, and tenaciously steady animal, the boar, which is characterised by its highly developed sense of smell; and thus it was that He took His birth from the nose of Brahmā.

This third Incarnation of God gives us a clear idea of real sacrifice or Yajna. From this we learn that Brahmā is the greatest Sacrificer, and our duty should be to follow him by making our ego subservient to the infinite Ego of God, as he did. Bhagavan Sri Ramakrishna has taught us that there are two egos, one is unripe, the other is ripe. As all unripe fruits are distasteful, but when they are ripe they are very delicious in taste, so is the case with the ego in man, in its ripe, and its unripe, state. Bhagavan Sri Krishna has put into the mouth of a man of unripe ego these words: "I have already killed that enemy of mine, I am going to kill the others also. I am the only Lord, all enjoyments are intended for me; I am perfect, powerful, and blissful. I am wealthy, and many people are there to look after my comforts; who is there that can be equal to me? I shall perform many sacrifices, make many charitable gifts, and thus enjoy my life." (Gita XVI. 14, 15). Hiranyāksha is an incarnation of unripe ego, while Brahmā

is an incarnation of ripe Ego which says "Not I but Thou." In every one there are both Hiranyāksha and Brahmā, but unfortunately the latter has been almost entirely put down by the former in many. This body of ours is the little world (microcosm) which Hiranyāksha has hidden in the outer darkness of Ignorance (Rasātala) by making us identify our infinite and all-perfect Self with this short-lived and precarious body, and thus plunging us in the ocean of darkness where innumerable ghostlike miseries, diseases, decrepitudes, despondencies, doubts, and the arch-terrorist Death stalk with unimpeded fury, to the greatest dismay of the forlorn man. If a man can deny this animal ego and offer it as a sacrifice to the infinite Ego of the Lord, as Brahmā did, then the Supreme and All-gracious Being is sure to come to his help, destroy his unripe ego and replace it by the right one. Hence this third Incarnation is called the *Vajra-Murti* of God, or that form of Him to which all Sacrifices are to be made.

Egotism is an imitation God; Paramatman is the real God. The difference is like that between an imitation mango and a real mango. Taste a real mango and you will find it full of juice and good to eat; but bite a clay mango and your mouth will be full of mud. Some people may struggle for false mangoes simply for its beautiful appearance, but they will sooner or later find out their mistake. So the fight between Hiranyāksha and Vishnu was a fight between the Paramatman and egotism. Egotism has sex. You think that you are a boy and that another is a girl; sex is to be found wherever there is form.

Egotisms also are innumerable, while Paramatman is sexless and is only One. Both are selves, but one is limited and the other is limitless, and a finite form, however large, compared to infinity, is like an infinitely small quantity or zero. So when egotism thinks

that it can put down the Atman, it is like a little insect trying to put out a great fire. This was the case with Hiranyāksha. When he tried to destroy the Lord of the whole universe, he perished just like a little insect in an all-consuming flame.

Oh man! If you want to come from darkness to light, from the finite condition to the infinite, the only way is to put down all egotism within you.

THE CONVENTION OF RELIGIONS IN INDIA

(Continued from page 193.)

The Gourhiya Vaishnavism of Chaitanya

By BABU GIRISH CHANDRA GHOSH (Calcutta),

The following is a summary of the above thesis written in Bengali by Babu Girish Chandra Ghosh the celebrated dramatist of Bengal:—

The Vedic system of worship entails numerous hardships and austerities, hence the Tantra enjoins that in the Kali-yuga man will attain to salvation through 'Japa.' But the Lord of infinite mercy found that even this path is not easy of attainment by the men of Kali, hence in His Incarnation of Chaitanya, He preached, for the salvation of man, the subtle truth that the Name of the Lord is all in all, the Name is Brahman. "Realise it," said He, "in your heart of hearts, that He and His Name are one,—and cross the ocean of Life as one crosses the foot-print of a cow." Now, ardent love for His Name cannot come without purification of heart (*Chitta Suddhi*), which entails the observance of rigorous disciplines and austerities too difficult to follow by ordinary men. So says Chaitanya, the uplifter of the fallen, "Practise love to all beings and you will reap the benefit of a million austerities and meditations, you will gain *chittasuddhi* and will be blessed, by realising that the Name and the Lord are one and the same."

But what is meant by Blessedness? Is it Mukti, absorption of the individual in the universal! Is it like a bubble of water mingling

in water, leaving no trace of one's individuality? This idea of Mukti frightens most men and they would rather be born again and again, and undergo numberless sufferings than seek Mukti, for they think they would at least not perish, but live. Bold and daring souls may aspire for such a consummation, but for ordinary men, it is fraught with horrors more terrible than death. But how shall they be saved? So God incarnated Himself as Gouranga to save the weak, the fallen, the miserable and the world-bound souls, and practised the religion of love, which in its intensity was an enigma to man. Man questioned, why does Chaitanya who is versed in the Vedas and is the master of all the Shastras, roll himself on the ground calling aloud "Krishna" "Krishna"? Why this mad dance, and this uttering the name of the Lord with tears flowing down his cheeks and breast in torrents? Why does he not follow the Shastric rites and injunctions? Man looked on and pondered; gradually his heart was touched. The innate stream of purity in man, so long held within the stony wall of worldliness, burst forth its bonds before the thundering voice of Gouranga chanting "Hari bole," "Hari bole," and flowed onwards to the ocean of Brindavan-love losing itself into it.

Man saw in that ideal Brindavan-love all the enjoyments and relationships as one apparently finds them in the world at large, but there was in them no worldly taint. It was a realm of love, where every actor, every action, was made of love and love alone. Man was bewildered, and thought "Is this worship (*sadhana*)? Where are then the austerities of worship? Everything here is full of infinite sweetness! What an ever-flowing fountain of feeling! Nowhere else in the history of man is seen such wonderful and variegated stream of feeling flowing unceasingly in a mighty mass of water towards the ocean of love divine!" Love penetrated into the very depth of his heart, and all the binding chords were rent asunder. If this is Mukti, why, there is not the least shadow of fear in this, but Bliss and Bliss only. Gouranga calls everyone to enjoy this Bliss, to plunge with Him into the very depths of this ocean of Love and Immortality. He, the Lord Himself, is a seeker of this Love, --He the Lord Himself has taken birth to partake

of this Radha Prema. Taste of this Love and there is no death for you. Eternity cannot quench the thirst for this Love eternal, for, the more one partakes of it the more the thirst grows. Never mind if you are a Chandala, never mind if you are a sinner, you are not debarred from tasting of this Love of Radha. The only barrier is doubt, unbelief. If you have sinned for a million births, still you have no cause for fear; seek refuge in this love, and Gouranga is ever ready to take you within His embrace. In the flow of that Love divine, all your crude doubts and unbeliefs will be swept away for ever.

Thus has Gouranga offered solace to the sinners and the miserable, and Nityananda, (His twin-soul) went from door to door, preaching this religion of Love. The great Vaishnava disciples and saints also who came after them, imbued with a deep feeling of love and compassion, wrote books and verses on Bhakti, and tried in many ways to point out the way of salvation for man, thus furnishing a line of teachers in succession to carry on with unabated vigour the mission of Sri Chaitanya. Even to this day, the devoted Vaishnava, true to the tradition, goes from door to door in his humble garb, solicitous to remove the burden and bondage of men attached to the world.

The glory of Gourhiya Vaishnava religion lies in its teaching, that there is none so low but is fit to take the name of the Lord, none so busy or entangled in the meshes of Samsara but does find time to repeat the name of God; none is so hard-hearted but is melted by the nectar of Love personified in the life of Gouranga; and thus the seed of faith being planted in man, the lotus of devotion unfolds its petals, and he attains immortality.

But is this religion only meant for the weak and the low, or is it not also for the large-hearted and high-minded? Yes, even for them too, is this religion of Love. High as man can soar, he can but taste a drop of this Love and be filled to the brim-- the love, thirsting for which the Lord Himself assumes the human form, the Love that makes Him beside Himself, in Bhāva and Samādhi. How much space have you, O man, in your heart that a drop of this love will not fill you, will not make you forget your body, and even yourself?

"How can one know what is this wine of Love, who has not drunk it, and when drunk, one loses all outward consciousness, and cannot tell what it is." One drop of this Love makes man divine. It is said in the Chaitanya Charitamritam, that the Lord incarnated as Gouranga in the form of Krishna within and Radha without - the two as one and one as two - to taste of the bliss of Radha Prema. He who delights in Vedanta, may enjoy the Achinta-Bhedābheda Vāda of Chaitanya, through philosophical reasoning and scrutiny. He who delights in Bhakti, and seeks to worship God through one or other of the five relationships, will find their fullest unfoldment in the unique life-play of Gouranga. He is for the householder and the Sannyasin, for the sinner and the virtuous, for all alike.

The Vaishnava religion is a very old one; it existed long before Gouranga. But of the four principal sects, as of Ramanuja, Vishnu-svami, Madhvacharya, and Vallabhacharya, or any of their sub-sects, none is so ready to embrace the high and the low on the same level as that of Gouranga. We find them busy in the philosophical discussions of how to explode the Mayavada of the Vedantists and to establish the doctrine of Bhakti over all others and so on, but it is only the Gouranga Vaishnava who proclaims: "Come in everyone, the poor and the low, the miserable and the sinners, - the loving Netai is calling on you all to come and take the name of God, without distinction. 'He is pouring out the nectar of love, as out of a jar, but it is always full.' 'The two brothers Gour and Nitai, who exchange love for blows, have come.' What fear then? Have only faith."

The word of a Vaishnava (Lover of God) is not false! But what is a Vaishnava? The Lord will have to come again to describe the glory of a true Vaishnava. A Vaishnava only knows what a Vaishnava is. Let me cite here an anecdote bearing on the point. When the great Bhagawan Das Babajee of Kalna came to Calcutta to visit the Temple of Madan Mohan, a woman of the town prostrated herself before him and took the dust of his feet, on which the Babajee, deeply moved, returned her salutations by prostrating himself before her and taking the dust of her feet. When some one asked him why

he did so, he replied, "Don't you see, this woman is indeed blessed. She has saluted me, who is not even fit to be a servant of one who serves a Vaishnava, regarding me to be a Vaishnava. He who salutes a Vaishnava is entitled to be saluted by me."

Blessed be the Vaishnava, who proclaims the glory of taking the name of the Lord with all his heart and soul!

Vaishnavism

By BARA PREMANANDA BHAKTI (Calcutta).

Vaishnavism is Bhakti Yoga. Bhakti is of two kinds, Jnana-bhakti and Prema-bhakti. Jnana-bhakti is devotion aided by the culture of wisdom. Prema-Bhakti is devotion through disinterested love, love for love's sake, and its deity and goal is Krishna Absolute. Krishna is the embodiment of concentrated beauty and sweetness. It is a Form, which being meditated upon, thrills one with ecstasy, for it is ecstasy condensed. Krishna is best worshipped with the heart. He responds to the call of love alone. The devotee of Krishna meditates on Him regarding Him in one of the five human relationships, as suits his natural inclinations, viz., Sānta, Dāsya, Sakhya, Bātsalya, and Mādura. Every form of pure love is self-surrender. The love that knows no surrender or sacrifice is a mockery. These Vaishnava forms of devotion reached their highest degree of development in the Incarnation of Sri Chaitanya. He was Krishna Himself. Krishna is the mystery and Chaitanya, the explanation. The Krishna worshipper is either a householder or a hermit, and the formula of worship and the religious rules of life practised by both the hermit and the householder are practically the same.

Avatars that come to earth to save mankind and protect the good from the bad are innumerable, says Srīmat Bhagavat. They are either partial manifestations or aspects of Vishnu, "but Krishna is the Lord God Himself." The story of the earthly career of Krishna is divided into three aspects, - the all-love Krishna of Braja, the Krishna of Mathurā, and the Krishna of Dvārakā. There are wonderful deeds in Krishna's life, - acts which can be performed by the Lords of Yoga only.

The Yoga powers are eight in number, called Anima, Mahima, Loghima, Prapti, Prakamya, Ishita, Vashita and Kanabasayita. Besides these there are other ten powers which a great Yogi may attain. They are: (1) Cessation of hunger and thirst. (2) Hearing from a distance. (3) Seeing from a distance. (4) Moving the body with the speed of the mind. (5) Assuming any form at will. (6) Entering into any other body. (7) Dying at will. (8) Playing with celestial damsels. (9) Attaining wished-for objects. (10) Power of irresistible command. Five other minor powers are, (1) Knowledge of the present, the past and the future. (2) Control over the opposites, such as, heat and cold, joy and sorrow, &c. (3) Knowledge of another's mind. (4) Suspending the action of fire, sun, water, poison etc. (5) Invincibility. These powers serve the Lord in His Leelas as humble slaves, whether he is conscious of them or not.

The *Rās* dance with the Gopees is the greatest Leela of Krishna. It was the manifestation of the greatest might of His love, the might possessed by the Supreme Being alone, by the Lord of the Lords of Yoga. The chief of the Gopees is Radha. Radha means Adoration or Love-Devotion. Radha is the embodied manifestation of Krishna's Love-Principle, the energy of His Soul, the Principle in Krishna which sets His love into motion. The love of the Gopees for Krishna was absolutely selfless. They loved Him for the sake of the spontaneous, causeless love they felt for Him and which His personality inspired in them, for Krishna was that causeless Love Itself. The *Rās* dance represents the vibrations of the soul-absorbed mind, vibrations which fill the universe with the nectar of bliss and destroys its Karma of a whole Kalpa, the Kalpa which forms its *Prārabdha*.

Nature is the materialised Will-force of God. The Will-force of God is a reflection of God Himself. "God is the Husband, and the energy of His Will-Nature is His consort. God is the Lover and Nature is His loving Lady-love. We are all Gopees, we are all spiritually feminine, being particles of Nature, for Krishna alone is the Male."

(To be continued)

THE RAMAKRISHNA MISSION FLOOD RELIEF WORKS

The following is the report of the Flood Relief Works carried on by the Brahmacharin workers of the Ramakrishna Mission at Ghatal. The people of 600 villages have become roofless and have lost their goats, bullocks, cows &c. Four centres have been opened, and the relief is given in the shape of rice to the starving, and money for the erection of huts to those who are without any shelter and perfectly helpless. At least 4,000 huts have to be raised for the latter, one for each family, and even if Rs. 3 is given for each hut, it would cost Rs. 12,000. Our workers ask Rs. 500 to be sent every week, which the Mission is unable to meet at present for want of sufficient funds. We appeal to the generous public to take up immediately the cause of the sufferers and make us the instrument to advance their help to them.

Contributions may be sent to the President, Math, Belur, Howrah.

WORK DONE

Date	Name of Centre	No. of Families	No. of Villages	Form and amount of help
28th Sept.				
to 3rd Oct.	Ghatal	7	3	Rs. 15.
"	"	52	16	3 mds. 12 srs. of rice
7th Oct.	"	78	14	10 " 4 " "
10th "	"	73	25	8 " 34 " "
"	Gopiganj	65	12	9 " 31 " "
19th "	Trpal	61	14	Rs. 178 for erecting huts
21st "	Ramchak	69	16	10 mds. 20 srs. of rice
22nd "	Gopiganj	107	16	15 " 20 " "
24th "	Ghatal	93	31	12 " 0 " "

THE RAMAKRISHNA MISSION FLOOD RELIEF FUND

The Government of Bengal, thro' R. G. Kilby Esq., Collector of Midnapur...	R.	A.	P.
The Ghatal Flood Relief Committee	200	0	0
Thro' Sjt. Surendranath Chackravarti, Ghatal (in 7 instalments)	456	11	0
Collected by Sjt. Ananta K. Sen Gupta	15	3	0
Sjt. Probodh Ch. Kundu, Bhawanipur...	35	10	0
" Suresh Ch. Chatterjee, Calcutta	10	0	0
Collected by Sjt. Surendra K. Sen, Barisal (in 6 instalments)	140	0	0
Boarders, Eden Hindu Hostel	14	0	0
Thro' Sjt. Kshetra M. Bannerjee, Unao	49	8	0
Sekh Mati Uddin, Diamond Harbour	50	0	0
Mr. P. C. Ghosh, Meerut	50	0	0
Sjt. Nityaranjan Sen, Calcutta	14	12	0
" Satya Bhimsan Dey, Barisal	10	0	0
" Dwarka N. Chackravarti, Sylhet	13	4	0
" Joytish Ch. Ghosh, Chinsura	34	5	0
" Nabinkishore Chowdhuri, Pubna	25	0	0
" Nilmani Sur, Calcutta	50	0	0
Thro' Swami Achalananda of the Benares R. K. Home of Service, by small collns.	1000	0	0

Colld. by Sj. Prafulla N. Rudra, Cal.	37	15	0
Sj. Nanda L. Mullick, Calcutta	10	0	0
Colld. by Sj. Jnanananda Das, Midnapur	17	0	0
Other subscriptions below Rs. 10	109	3	6
Total Rs.	232	7	6

We are sorry our space does not allow us to publish the names of the kind donors who have contributed sums below Rs. 10. Besides the help in money, many pieces of clothing were collected by several gentlemen in aid of the sufferers.

NEWS AND MISCELLANIES

(COLLED AND CONDENSED FROM VARIOUS SOURCES)

During this year the Maharaja of Durbhanga has expended the sum of no less than Rs. 602,780 on Famine Relief amongst his suffering people.

A Congress of dwarfs will shortly be opened at Olympia, London. One hundred and forty dwarfs will attend, and a miniature village is being built for them with Lilliputian fire engines, stables, shops and a church and theatre.

We are glad to inform our readers that "The Master as I saw Him" by Sister Nivedita will be brought out in a book-form by her about the beginning of the next year. It will, however, be continued in our paper, and will be concluded in its May number.

TWELVE years ago the area of the Mikado's dominions was no more than 320,000 square kilometres. The campaign against China added 35,000 kilometres to it, and the war with Russia 250,000 more. Thus one short decade almost doubled the size of the Far Eastern island realm.

THE following is the programme of Swami Paramananda's lectures with Sunday service, at the Huntington Chambers Hall, Milton, Mass., U.S.A.:

October: 17th. The Message of the East. 24th. Yoga and Concentration. 31st. Reincarnation. November: 7th. Duty and Service. 14th. Self-Control. 21st. Bhakti Yoga. 28th. Learning and Wisdom. December: 5th. Harmony of Religions.

THE Germans have discovered a new method of keeping potatoes and preventing them from sprout-

ing. It consists in placing them on a layer of coke. The explanation is given that coke contains sulphur, and that minute quantities of oxide of carbon and sulphur, resulting from the oxidation of the coke, mix with the air and penetrate among the potatoes. Potatoes treated in this manner are said to keep in good condition as late into the summer as July.

Dr. Tredgold says: "I estimate that in England and Wales on January 1st, 1906, there were: 8,654 idiots, 25,096 imbeciles, and 104,779 feeble-minded children and adults, making a total of 138,529 persons in the country who were defective in mind. This corresponds to 4.03 per thousand population, or to one mentally defective person in every 248."

The chief conditions tending to feeble-mindedness are alcoholism and consumption. But this is not all. The doctor says: "I have calculated that in England and Wales on January 1st, 1906, there were no less than 125,827 insane persons. If we add these to the number of the mentally deficient which I have just stated, we find that in this country there is one person out of every 130 who suffers from severe disease of mind."

THE following is a list of the lady millionaires and the vast accumulations held by them to-day.

Mrs. E. H. Harriman	...	...	£ 20,000,000
Mrs. Russe	...	...	£ 16,000,000
Mrs. Annie Weightman Walker	...	...	£ 16,000,000
Fran Krupp von Bohlen Holbech	...	...	£ 16,000,000
Mrs. Hetty Green	...	...	£ 8,000,000
Marchioness of Graham	...	...	£ 5,000,000
Duchess of Roxburghe	...	...	£ 4,000,000
Mrs. Herman Oelrichs	...	...	£ 4,000,000
Senora Consino (Chilli)	...	...	£ 4,000,000
Miss Helen Gould	...	...	£ 3,000,000
Comtess Szchenyl (Miss Gladys Vanderbilt)	...	...	£ 2,500,000
Mme. Creel	...	...	£ 2,000,000
Miss Ellen Morrison	...	...	£ 1,900,000

JUDGE Rentoul at a recent meeting of the Bartholomew Club, recited fourteen 'mistakes of life,' and said that he had committed every one of them again and again. They were: 'To set up our own standard of right and wrong, and expect everyone to conform to it; to try to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for mature judgment and experience in youth; to

endeavour to mould all dispositions alike; not to yield in unimportant trifles; to look for perfection in our own actions; to worry ourselves and others about what cannot be remedied; not to alleviate all that needs alleviation if we can; not to make allowances for the weaknesses of others; to consider anything impossible because we can't ourselves perform it; to believe only what our finite minds can grasp; to live as if the moment were so important that it would last for ever; to estimate people by some outside quality, instead of recognising that it is that which is within that makes a man.'

In the "Ceylon National Review" Mrs. Boole contrasts Indian thought and Western science. She writes with a high scorn of the noisy science of the West, which has, according to her showing, owed its vitality and deepest secrets to the hoary wisdom of the East. She says:

"I wish you Hindus would tell yourselves that European civilisation is a very young child; who has a paper uniform which he calls 'Education,' and a toy trumpet which he calls the 'Press,' and a tinsel crown which he calls 'Morals,' which I believe he sometimes almost fancies grown people will take for gold; and an electric battery which he calls 'Science,' which you helped him to make or he couldn't have made it; and which he does not understand much about beyond the fact that he can give his elders shocks with it; and a dangerous ill-made weapon which he made himself but does not know how to handle and which he calls a 'Military System' (!); it will presently explode in his hands and do more harm than he intends to himself and others. He is a nice boy but noisy and troublesome, as are all healthy children."

Prof. Charles W. Eliot, president emeritus of Harvard University, U.S.A., in an address before the Harvard summer school of theology, in July, prophesied the advent of a new religion. "It will not be bound by dogma or creed," he said. "Its workings will be simple, but its field of action limitless. Its discipline will be the training in the development of co-operative good-will. There will be no supernatural element; it will place no reliance on anything but the laws of nature. Prevention will be the watchword and a skilled surgeon one of its members." The coming reli-

gion, he thought, will be based on the two great commandments, the love of God and the service of fellow-men. "The new religion," he said, "will not be based upon authority; the future generation is to be led, not driven." The new religion will deal chiefly not with sorrow and death, but with joy and life. "God will be so immanent that no intermediary will be needed. Its priests will strive to improve social and industrial conditions. The new religion will not attempt to reconcile people to present ills by the promise of future compensation."

A correspondent writes to us of the wonderful efficacy of the Shri-Heramba Prasad in the treatment of diseases, chronic or otherwise. This holy Prasad generally consists of Kumku (a fine red-coloured turmeric powder quite commonly used by the Indian ladies as Tilaka on their foreheads). Persons suffering from lunacy, leprosy, hysteria and other similar diseases have found relief in this treatment. Cattle diseases also have been successfully cured on the application of this holy Prasad. The Prasad is offered gratis to any one who sends six annas in postage stamps to cover packing and postal charges of the packets, which are for internal use twice or thrice a day in a small quantity of water, milk or honey, as may be prescribed according to the nature of the disease. Packets for the external application are also to be had separately. The Prasad is to be used generally for a period of twenty-one days, or in chronic cases for forty-two days, or until perfect recovery. The two following conditions have to be strictly observed: (a) To stop every other treatment (medical or otherwise). (b) To feed not less than twenty-one poor people at the beginning, middle, or positively on the 21st day of the treatment. There is no restriction of diet. A Sadhu and Bhakta who is not a mystic, Mantravadi or Tantravadi, but is only a devoted servant of Sri-Ganesh is entrusted with the charge of distributing the Prasad. His name is T. A. R. Daheer and his address is Vallayambalam, Trivandrum, South India. Applications are to be made to him. While doing so, the patients should give a clear and concise history of their complaints to enable him to give them the proper directions for the use of the Prasad. Any further particulars may be had of him by letter.

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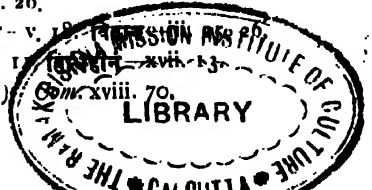
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